J. RUDRAPPA

KASHMIR ŚAIVISM



PRASARANGA
UNIVERSITY OF MYSORE,
MYSORE,
1969

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Publisher's Note

We are happy to present Sri J. Rudrappa's *Kashmir Saivism* to the reading public.

Sri J. Rudrappa is a great scholar who has devoted his whole life to a systematic study of Kashmir Saivism. His books *Lalla Yogiswari* and *Pratyabhigna Hrdaya* in Kannada have been received well by earnest students of philosophy and have own him great fame. I am sure that this work, which fills a lacunae in the field, will be received, well too.

We are grateful to Prof. S. K. Ramachandra Rao for preparing the index.

We thank Messrs. The Literary Press, Mysore for their neat printing.

MYSORE,
28th April 1969

PRABHU SHANKARA,
Director.

Manifestation 36 Tattvas

Siva Shakti Sadasiva Isvara Suddha Vidya	Suddhadvas (cosmic level) creative ideation of Siva.
Maya Kata Vidya Raga Kala Niyati	Shatkanchukas that bring about limited individual experience.
Purusha	Individual Subject
Prakrti	Objective manifestation
Buddhi Ahankara Manas	Tattvas of Mental operation

5 *Jnanendriyas*— *Tattvas of sensible experience*

1	Sravanendriya	Sense of hearing
2	Sparsendriya .	Sense of touch
3	Darsanendriya ...	Sense of sight
4	Ghranendriya	Sense of smell
5	Rasanendriya	Sense of taste

5 *Karmendriyas* *Powers of action*

1	Vāk	Speaking	Powers which operate through the sense organs.
2	Pāni	Handling	
3	Pāda	Locomotion	
4	Payu	Excreting	
5	Upastha	Sexual action.	

5 *Tanmatras*—

(Elements of Sense .... perception).

1	Sabda Tanmātra	....	Sound
2	Sparsa ,,	....	Feeling
3	Rupa ,,	....	Colour
4	Rasa ,,	....	Flavour
5	Gandha ,,	....	Odour

5 *Pancha Bhutās*—

(Gross elements) Physical aspect. These are the products of 5 Tanmatras.

1	Prithvi	....	Earth
2	Appu	....	Water
3	Tejas	....	Fire
4	Vayu	....	Air
5	Akasa	....	Ether

Purusha is the experiencer (Bhoktā)
Prakṛti is the experienced (Bhogyā)



NATARAJA

Āngikam bhuvanam yasya
Vāchikam sarva vāñmayam ।
Āhāryam chandra tārādi
Tam numah sātvikam Sivam ॥

Whose body movements set the universe in motion, whose speech is the source of all sounds, whose adornments are the moon and the stars, to that radiant Shiva I bow.

Ananda Kumaraswamy a noted art critic and thinker has interpreted Nataraja dance as follows :

The essential significance of Shiva's dance is threefold. First it is the rhythmic play as the source of all movement within the cosmos which is represented by the arch. Secondly the purpose of His dance is to release countless souls of men from the snare of illusion. Thirdly the place of the dance-Chidambaram-the centre of the Universe is within the heart.

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KASHMIR SAIVA PHILOSOPHY
(KASHMIR SAIVA DARSANA)

PREFACE

After the publication of my three books in Kannada *viz.*, Pratyabhijna Hrdaya—fundamental principles of Kashmir Saivism, Siva Sutragalu—Spiritual practices or disciplines for the evolution of consciousness and Lalla Vakyani—mystical and philosophical sayings of Lallayogisvari, Seeress, saint and sage of Kashmir requests come from various quarters for the publication of a book in English on Pratyabhijna system of philosophy, so as to reach, in the words of Shri. M. P. Pandit of Shri. Aurobindo Ashram, Pondicherry—a larger circle of readers both in India and abroad. Apart from these requests the very keen interest evinced in Kashmir Saivism by Western scholars like Dr. Wilfred Stache of Germany encouraged me to prepare an English version of the salient features of my books in Kannada, which is being published in the present volume through the courtesy and kindness of the Mysore University my alma-mater.

It may be noted that Sanskrit learning, the cream of humanities, furnishes the main roots of our life. It has got the quality of our culture. While speaking at a research institute in Madras Dr. Rajendraprasad laid great stress on the study of Sanskrit and said " In this country to-day we need nothing more than revitalising our own culture. There are many things which are of great value. which are embedded in our culture" and admired those workers who were trying to bring

the old to the new and to revitalise the old with the new.

In the field of Sanskrit literature and Indian culture Kashmir's contribution has been appreciable. Kashmir's thought exercised great influence on Indian sense of poetic beauty. Kashmir's unique contribution to the great religious philosophy of Saivism is too well known. As Kashmir Saivism generally known as Pratyabhijna system embodies in itself essence of all Indian philosophic systems it deserves very careful study. It has attained prominence on account of the fact that it is capable of explaining every field of experience from psycho-epistemic point of view. It explains transcendental and emperical experiences as well as aesthetic. In order to stimulate the necessary interest for this I have thought fit to give a brief indication of this system in an introduction. My labours will have been ably rewarded if the present work succeeds in exciting the interests of scholars in the book Kashmir Saivism.

In the preparation of this book I am helped by my friend Sri Veeraraghavacharya, Professor of Visistadvaita philosophy in the Bangalore Sanskrit College, who explained to me some of the obstruse passages in the Sanskrit texts. I am grateful to him for this. My thanks are due to Professor N. A. Nikkam, former Vice-Chancellor of the Mysore University who read my script and has kindly written a foreword to the book.

PHILOSOPHY OF KASHMIR SAIVISM

The philosophy of Indian Culture makes God, human and makes man divine. It says that the divine is the human and the human is the divine, and what is not both is nothing. This is not a dogma but a fact of experience-*Anubhava;* the experience of self-realised individuals is the authority for this proposition and what is a fact of experience of self-realised individuals is an open possibility for others. The philosophy of Kashmir Saivism is founded on the fundamental proposition that Man is divine. But how does the divine manifest as the human, and how does the human become or attain or recover its divine status are problems which are aspects of one and the same question; and although both are significant, the problem of realisation of his divine status is obviously more important, for, man is in quest of salvation and seeks, above all, to know himself. He seeks to know himself because he has forgotten himself. The main contribution of Kashmir Saivism is its original doctrine of *Pratyabhigna* or *Recollection.* The proposition *Know thyself* means *Recollect and recognise your own nature.*

Both Indian and Greek philosophies arrived in their quest for knowledge, by which they meant not knowledge merely of the external world but knowledge of man, his nature and his salvation, as the paradox that all knowledge is 'Recollection.' That this is the main contribution of Socrates to

ancient Greek philosophy is a well-known fact. Modern theories of knowledge and methods of psycho-analysis also work on the same basis and attempts to help man to be himself through "Re-collection." If man understands himself through "Recollection", he also understands the world, and the way to understand the world is therefore through the understanding of his own nature.

Pratyabhigna is not 'Introspection' merely or a mode of psycho-analysis to discover the uncons-cious but a dialectical enquiry into the ground of man's being, nature and functions; for, what man can become depends upon what can he know about himself. *Pratyabhijna* is more than the socratic doctrine of 'recollection'. *Pratyabhijna* is a combination of perception (*drsta*) and memory (*Smarana*), it is a cognising and memory of not of what is not but of what *is*: Identity is not based on memory but memory is based on identity. It is an identity between the *Jivātma* and *Paramātma*; therefore there is nothing to be attained or achieved anew. Pratyabhijna is the realisation of the identity between the *Jivatma* and *Paramatma*.

If this is the doctrine of Pratyabhijna, which is a doctrine of the self-realisation of man of his own nature, then there is in Kashmir Saivism the doctrine of Manifestation, the decent of the divine into the world, its emanation, and appearance as the human. This theory of Manifestation (*Abhā-savada*) is very significant, for, Kashmir Saivism

does not dismiss the world as 'Illusion': It says that the world is a real manifestation of God, his intrinsic and integral power '*Sakti*'.

Kashmir Saivism and its philosophy gives therefore a much needed balance: for there is over-emphasis on *Vivarta* (that the world is an appearance only) within the Vedantic tradition, and in its account of the theory of manifestation or emanation, it is interesting how Kashmir Saivism developed the original theory of the power of sound and the symbolic stages *Para, Pasyanti, Madhyama* and *Vaikhari* in cosmic evolution.

Therefore Kashmir Saivism is a philosophy of great interest, and studies in Indian philosophy in Indian Universities which are by academic orthodoxy limited to the three schools of the Vedanta ought to broaden to include systems of philosophy like Kashmir Saivism, and we must congratulate Shri J. Rudrappa in his devotion to the study of this system. Philosophy lives everywhere: perhaps it attracts minds from outside more than it does in the academic world.

N. A. NIKAM
Ex-Vice-Chancellor, Mysore University.

INTRODUCTION

A correct understanding of life and appreciation of its course has been going on amongst the thinkers all along. In this regard seekers of truth have attempted to find out the source and the energy that permeates the universe in its evolution. Philosophers have attempted to understand the nature of man and his relation to the universe. To know the whole truth about the subjective self one must necessarily know the objective world in which he finds expression. In fact science, philosophy and religion are the three phases of fundamentally inseparable human thought and experience. The comprehensive term of such a study or knowledge is Darsana in Indian Phraseology. Philosophy is the quest for finding out the meaning of life and existence. It gives direct knowledge of ultimate truth and is also an indispensable means of highest value. One of the ways of thought flow is the evolution of thinking in systematising the philosophies and applying the concepts of different system of philosophy developing into several branches having the same content in its form. Metaphysics philosophy, psychological practices, ethics and morals are generally found in an integrated system of philosophy and religion. When this is put into practice and followed by people then it becomes a living religion in society. In a religious system we see

a pattern of life individual and social. This is generally the way the religious or religions systems have come into being. The three tests applicable to religious truths are immediate luminousness, philosophical reasonableness and moral helpfulness. These are the criteria of knowledge which appear repeatedly in Jame's philosophy. All schools agree that until faith is fortified with understanding little progress can be made, for knowledge without application is likè medicine that is not taken.

Man is not satisfied merely living his life whether natural, moral, aesthetic or religious but wants to know the ultimate value of life itself. The question of value is intimately connected with the nature of reality. So Indian philosophy attempts to know the nature of reality as connected with value.

Upanishadic seers discuss among themselves "What is the cause of creation? Is it Brahma, where are we born, why do we live, where is our final rest, under whose orders are we subjected to the law of happiness and misery. Those who know Brahma be pleased to Explain these ultimate problems of philosophy and religion"

SVETASVATARA UPANISHAD-I. 1.

Philosophy begins with these perennial problems. Various explanations are offered on these problems by several schools of thought based

upon Super-sensuous experiences personally realised through spiritual experiments.It tries to explain these experiences which are due to the working of the mind, intellect and the organs collectively and severally but also those in which they are perfectly at rest and in which consciousness is free from all kinds of affections, (Turiya and Turiyateeta-transcendental states) and is therefore of practical value.

Amongst the various schools of thought Kashmir Saivism occupies a distinguished position. It is a system of philosophy, religion and esoteric and metaphysical positions appealing in its devotional and aesthetic orientations. Kashmir Saivism generally known as pratyabhijna is not merely creative intellectual pursuit but a system which enables man to know what self is and to understand the unity of life by knowledge of the self and that of the cosmos which are relevant to each other as projecting from the same source and to understand spiritual vision with a comprehension of unity of individual self and cosmos as a whole and bring it to unification at the core of man's inner being. It lays down the psychological basis for the elevation of human personality and recognises the necessity of supersensuous experience for self realisation. This system gives first preference to personal experience (Anubhava) secondly to reason and thirdly to ancient authority of scriptures (Saivāgamās) as the basis of views on supersensuous matters.

It is said that no one could be a scholar of Indian philosophy without familiarising himself the Saivaita and tantric system of Kashmir. This system is generally called Trika.—Pratyabhijna is a *specific name.*

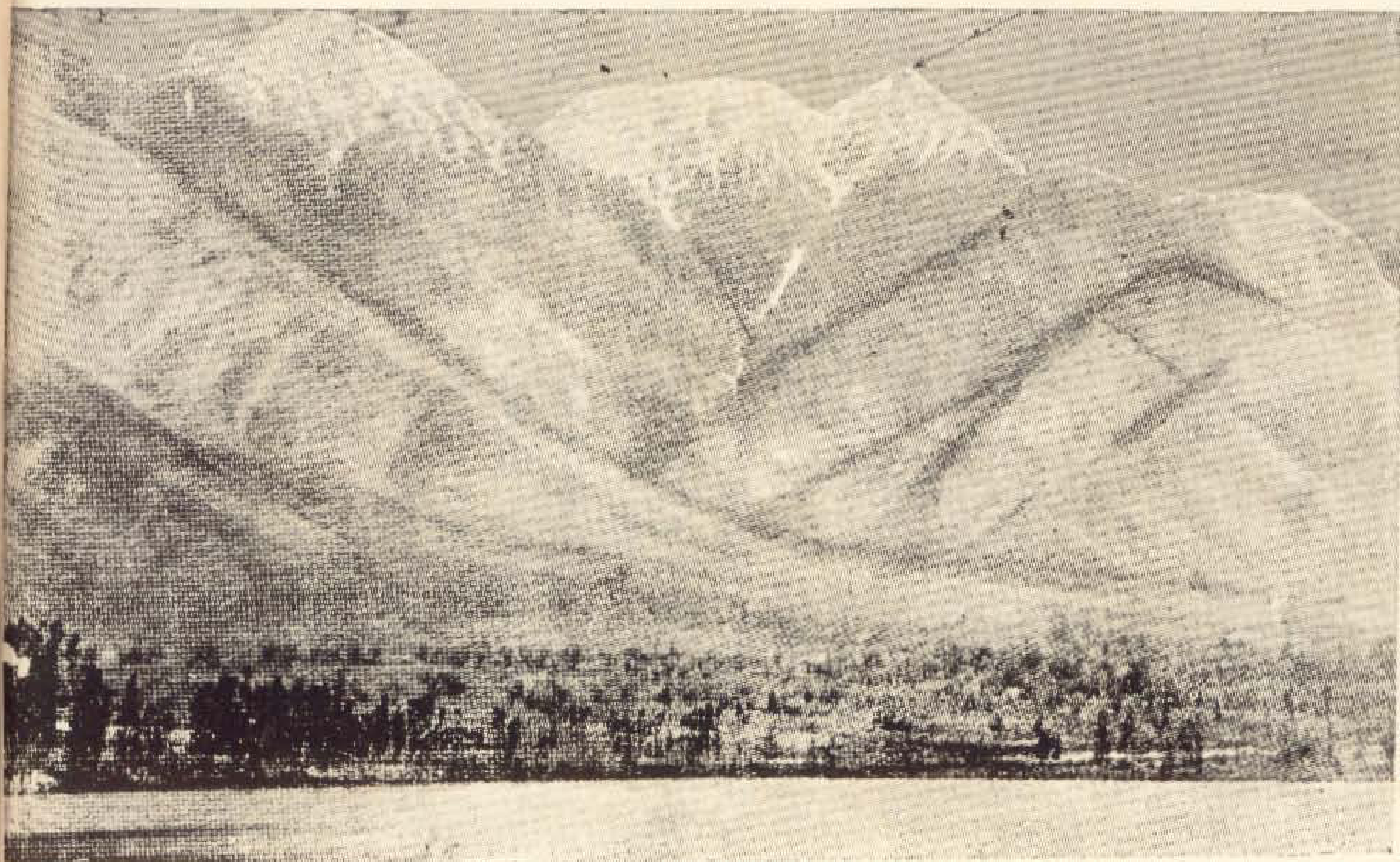
Kashmir Saivism which is known as Trika system provides the most complete analysis of human personality, the deepest, the most comprehensive psychology of man, the 36 principles in the analogy of man and the universe.

The method of realising principles is its yoga. The aim of this system is to help the individual in self realisation. The means by which the end is to be achieved is the removing of the veil of ignorance. This kind of realisation is spoken of as 'Recognition.' Recognition requires not only the removal of the veil but also the identification of the individual self with the unveiled universal object.

The first veil is the grossbody, the next is the eightfold puryastaka (the subtle body consisting of antahkarna and tanmāntrās) the third is Kanchuka (the limitation of the powers of the Lord in the individual). One should transcend each group of 'Tattvas' that form the veil by meditation on them as being but a body objective to them.

Atma (self) is the actor who in various guises of jāgrat, Svapna and sushupti (waking, dream and deep sleep states) plays on the stage of the

mind (Antarātma) with the Indriyas (senses) as audience and finally by controlling the buddhi (intellect) he transcends it and reaches independence. This is the description given in the commentary of Sivasutra—' NARTAKA ATMA.'



KASHMIR SAIVA PHILOSOPHY

KASHMIR SAIVA PHILOSOPHY
(KASHMIR SAIVA DARSANA)

Saiva Literature

THE literature on Kashmir Saivism may be broadly divided or classified under three heads:

1. Agama Sastra
2 Spanda Sastra
3. Pratyabhijna Sastra

Agama Sastra :—Agama literally means what has come down from remote antiquity. This literature is believed to have been revealed from teacher to pupil or conversations between Siva and Sakti. The notable instance is Sivasutras—Saiva's own composition. These are said to have been revealed by Lord Siva to Vasugupta. The knowledge of Kashmir Saivism is mostly based on Saivagamas. The chief among them are Svachchanda, Mrgendra, Rudra-yamala, Malinivijaya, Vijnana Bhairava and Sivasutras with the vrtti and vartika of Bhaskara and the Vimarsini of Kshemaraja.

Spanda Sastra :—Spanda literally means vibratory movement or speeding. It has reference to the fact that the whole universe in all its states and aspects–physical, psychic, spiritual–is nothing

but a system of speeding in the science of the Universe. This literature consists of 'spanda karikas' which elaborate the principle of Siva-sutras. The following commentaries on spanda karikas are important.

1. Vivrti by Ramakanta
2. Pradeepika by Utpala Vaishnava
3. Spanda Sandaha by Kshemaraja
4. Spanda Nirnaya by Kshemaraja

Pratyabhijna Sastra:—Pratyabhijna primarily means recognition. This has reference to the fact that man's recognition of himself as he essentially and truly is. This is just the recognition of Siva who has hitherto remained forgotten and unrecognised even though residing all the time in the inmost and deepest depth of his own being or consciousness.

Pratyabhijna principles were first enunciated by Somananda in his Siva Dristi by interpretations of the main doctrines. An important work is Isvara Pratyabhijna by Utpaladeva. Later on Abhinaragupta wrote Pratyabhijna Vimarsini and Pratyabhikna Vivrti Vimarsini. Next comes Kshemaraja who wrote Pratyabhijna Hrdrayam an important digest on this system. Tantraloka in 12 volumes by Abhinavagupta deals with all the important doctrines and disciplines of the system. Abhinavagupta's commentary called Bhaskari has been translated into English by Dr. K. C. Pandey.

The greatest exponents of this system were yogins and seers who had wonderful insight into the nature of things. Their ideas and teachings are not the results based on conclusions arrived at by an analysis of the ordinary cognative, affective and conative experience of man but they are the outcome of the deepest spiritual experiences and yogic ways of apprehension, enjoyment and action. Added to this their self culture and various disciplines of yoga co-contributed to use the powers of knowledge and action hidden in the unknown regions of their beings, to support the view of reality obtained primarily by pratibha—intuitive experience. Siva sutras are nothing but a faithful compendium of spiritual experience of an elevated soul like Vasugupta. The experience of a great mystic scholar Utpaladeva is presented in the form of obstrusely philosophical karikas, hymns and prayers of exalted Bhakti (devotion) and these touch the most central nuclear core of every human being and are at once touching and convincing to the devotees of truth. The opening harika of Utpala shows that his work is the outcome of his heart's desire:

Kathanchid Asādya Mahesvarasya Dasyam
Janasyapyupakaram Ichcham
Samastha Sampath Samavapti Hetum
Tat Pratyabhijnām Upapādayāmi.

Having somehow secured the position of a humble servant, even a slave all sold to the Almighty Lord

and also desiring to render benefit to all that takes birth and lives I am going to demonstrate that which is the one means of winning everything worth possessing here and hereafter—*i.e.*, none other than the recognition of him—the Almighty Lord as the Atman and Siva. This work of Utpala is philosophy of recognition, action and devotion. Abhinavagupta of Kashmir Sivadvaita fame declares in the last stanza of Paramārthasāra that he was inspired by Lord Siva when he wrote the book Paramarthasara (Siva Carana Smarana Deepthena). The chief characterstic of this system of Kashmir Saivism is that it is not only the outcome of seers and saints when inspired but also supported by philosophical reasoning by eminent savants who were also scholars.

Kashmir Shaivism—*Historical Approach.*

Kashmir is a region whose snow clad mountains enclose a state rich not only in natural scenic beuties most renowned in the world and whose gardens, lakes and springs evoke admiration of all, but also contributed much to oriental learning.

The natural beauty of Kashmir and the grandeur of its mountains and lakes inspired many seers in ancient India to devote themselves to meditation and metaphysical studies and they made lasting contributions to Indian Philosophy. In the Bhuddhist era also the contribution of Kashmir philosophers was significant. The fourth Buddhist

council was held in the days of Kanishka in the 1st century B.C. at Kanishkapura about 25 miles from Srinagar. In fact Kashmir became the channel of communication between Buddhist thought in India and the spread of Buddhism in Tibet and China. The name of Nagarjuna, an outstanding philospher is well known in this connection.

Kashmir was a seat of culture and intellectul activity (Sharada Peetha) and attracted scholars from different parts of the world. Shri. Shankaracharya and Shri. Ramanujacharya travelled from distant South to establish their philosophy by discourses with the pandits of Kashmir. Its contribution to samskrit learning has been unique. The influence of Kashmir writers is not only contained in North India but also in the south where some of the contributions of Kashmir scholars lost in their homeland have been discovered, in Kerala and Mahesvarananda who lived in Chidambaram during the hey-days of chola Kings wrote a few works on Pratyabhijna *viz.*, "Maharthamanjari and Parimala". Kashmiri's contribution to Indian literature is well known particularly to the great religious philosophy of Saivism.

Saiva religion is perhaps the most ancient faith in the world. The distinctive feature of this is the worship of Siva in the form of Linga. The archeological excavations and the finds at

Mohenjo-daro and Harappa have shown that the full fledged cult of Siva with characteristic accompaniments of the Lingam and the bull was current as far back as 3000 B.C. Sir John Marshall who is closely connected with the discoveries at Mohenjo-Daro says " Among the many revelations that Mohenjo-Daro and Harappa have had in store for us, no one perhaps is more remarkable than this discovery that Saivism has a history going back to the Chalco-lithic age or perhaps even farther still and that it takes its place as the most ancient living faith in the World ".

The religion which prevailed in Kashmir was probably based on ancient traditions of Agama and tantric practices. It would be of interest to note that Mahayana Buddhism which existed side by side exerted an influence on the prevailing Saivism in Kashmir.

Saiva religion had many offshoots and appeared in different forms in the many parts of the world. Saivism which primarily had its birth in India had spread to far off countries such as Cambodia, Java, Bali, in the far east and Afganistan and some other countries in the west where we still see the marks of existence of Sivalinga or Siva temples.
Apart from its antiquity and the extension of its influence we are familiar with Saivism in India as a great and live religion with a potent philosophy behind it. In India there are three forms

of religious philosophy *viz.*, Pratyabhijna in Kashmir, Saiva-Siddhanta in Tamilnad and Vira-saivism in Karnataka and Andhra. Though there are differences interse as regards some of the tenets and observances in these three branches, we yet notice some fundamental principles operating in all these systems which were founded on the basis of Saivagamas.

The facts furnished by Kalhana in the Rajatarangini, the chronicle of the kings of Kashmir, indicate, in the main, the wide prevalence of Siva cult in the Kashmir valley from an early period. There are many references to the existence of Siva Shrines and the erection of temples in honour of Siva. Kalhana writes that there was a Shrine Vijayesha even in pre Asokan days. Asoka himself built two temples of Siva Asokesvara and was the devotee of Bhutesa (Siva). In the 3rd century B. C. Buddhism seems to have made some head-way to Kashmir and flourished till the end of Kanishka's reign (125-126 A. D.). Prior to the rise of Buddhism nonmonistic Saivism was a popular form of religious worship in Kashmir. The influence of Buddhist thought upon Kashmir was so great as to bring Saiva faith almost to a vanish. Shankaracharya's Visit to Kashmir and his philosophy of advaita (monism) must necessarily have had some influence on Kashmir Shaiva thought. There was renaissance of Saivism from 8th cen. onwards when Saivite doctrines

were provided with profound philosophic background. This is partly attributed to the influence of Shankara who visited Kashmir and spent some time there. A religious upheaval however came in the 8th cen. A. D. which was a reaction against the predominance of Buddhism and revival of ancient Saiva faith embodying the tradition of vedantic studies in India. Under the inspiration of Buddhist thought various schools of philosophy developed in the valley among the nonbuddhists *viz.*, Brahmanas, Saivas and Saktas and the people were also well versed in the doctrines of Vaiyakaranas. Sankhyas and the Yoga System which had come to the valley from India. In the 9th cen. A. D. there existed a concourse of various religious and philosophical currents prior to the rise of the pratyabhijna system.

Kashmir Saivism has no caste restrictions as in vedic religions. It is meant for all aspirants in whom desire for spiritual knowledge and liberation has arisen. This system brings with it an understanding of the world of experience in its true relations and perspective. The chief distinctive feature is that it tries to explain not only those experiences which are due to the working of the mind, the intellect and the sense organs collectively and severally but also those in which they are perfectly at rest and in which therefore consciouness is free from all kinds of affections. The statement, on supersensuous matters, made by

Māhamahēsvarāchārya Abhinavagupta—a scholar and a Yogi is based on personal experience gained through spiritual experiments carried on by him. He gives first importance to personal experience secondly to reason and thirdly to ancient authority as the basis of his views of supersensuous matters and shows these are realiable truths. The system of thought which was forged with new attributes by scholars with their higher spritual attainments is considered to be the most rational approach to the realisation of ultimate reality.

In Pratyabhijna system we see a synthesis of the monistic and dualistic approaches. This school of thought known as Kashmir Saivism is a unique system produced by the poet-philosopher-devotees of this region. We find in it a synthesis of all the important systems of knowledge and thinking achieved as well as moral and spiritual disciplines practised previously in India. In poetic philosopher Rabindranath Tagore's words it " has penetrated to that living depth of thought where diverse currents of human wisdom unite in a luminous synthesis ". It is the synthesis of all that is universal and enduring in the Vedanta, the Sankhya, the dharma and vinaya of Buddha as well as the highest in the Vaishnava and Shākta schools particularly the intellectual and emotional discipline of supreme love and devotion and aesthetic appreciation. Kashmir Saivism based

mostly on Saivagamas (scriptures) and intuitive experiences of Sages and seers is not fundamentally different from Vedanta. The aim of this system like that of the Vedanta is to help the individual in self realisation and the means is the removing the veil of ignorance but they differ in the conception of self realisation because their ideas of the universe are different. Vedanta holds that the universe (Jagat) is unreal whereas Kashmir Saivism maintains it to be real because it is the manifestation of the ultimate. It does not hold that there is no negation of the universe but gives a new interpretation and appreciation to it. (Abhasa). It states that it is the singular absolute reality that reflects itself in and through all the manifestations with seemingly different attributes. If substance is real, the quality is also real. It is not the one divided into many but the one that is many. The one manifested remains unaffected by the mainfestations. It is like, life giving birth to new life without actual division in life. Although certain common principles are included in Vedantic and Saiva philosophies the distinct factor in the latter is its exposition of the cult of Sakti, as against the Maya of the former. As the creative power underlying reality, the manifestation of the Paramasiva takes place through its own power or Sakti which maintains itself in various forms. 'Svechchayā Svabhi ttou Visvamunmeelayati' He unfolds the universe at his own will on his own canvass.' The elaborations of

Siva-sakti doctrine are embodied in the numerous works on Kashmir Saiva philosophy.

Kashmir Saivism took its root in the 9th cen. A.D. and developed till about the 13th cen. A.D. This Philosophy is founded on Sivasutras or aphorisms which contain the whole doctrine by implication. The commentaries on these sutras have developed the doctrine by going far beyond the suggestion of the Sutras. Sage Vasugupta (A.D. 825) the author of Sivasutra is stated to have been the first exponent of this system of advaita philosophy based on sivasutras, the very essence of Saivagamas. There is a legendary story as to how he obtained the Sivasutras. The sage Vasugupta was residing in his hermitage on Mahadevagiri of the Himalayan region of Kashmir. One night he dreamt a dream in which Siva appeared and disclosed to him the existence of Sivasutras, containing the essence of Sivasasana, on a boulder on Mahadevagiri peak. The sage on waking went and touched the rock as instructed. The rock with the inscribed Sivasutras turned over and Sivasutras came into view. Vasugupta taught these sutras with their meanings to his pupil Bhatta Kallata who gave publicity by means of spanda Karika. The other version about the origin of these Sivasutras is that Siva himself appeared in a dream to Vasugupta and revealed to him. Whatever may be the real origin of these Sivasutras or how Vasugupta obtained, it is an

undeniable fact that Kashmir Saivism is founded on Sivasutras which are now available. The Sivasutras do not merely enunciate the Philosophical principles of advaita Saivism but also show men a practical way of realising by experience the fact that man is no other than the Lord Paramasiva. These sutras help him by virtue of realisation not only to attain absolute freedom from all that binds him and subjects him as a helpless creature to the sorrows and sufferings of limited existence and to repeated births and deaths and to their attending consequences but also to gain omniscience like the Lord himself as one with him and to wield all that power of creation and destruction which He (God) himself wields. This is the real object of the Sivasutras which are devoted to the exposition of the means to an end rather than the philosophic doctrine of the end itself. This knowledge was transmitted by Vasugupta to his pupil Kallata and others. Amongst the scholars who propagated the knowledge, mention may be made of four important persons. Somananda, a contemporary of Vasugupta, made a definitely rationalistic approach to the problem of ultimate reality and provided a solid foundation to this system of Saivism in his Sivadristi in consonance with saivagamas. *Sivadristi* of *Somananda* is the earliest work of Pratyabhijna school. This work is in the nature of an Upanishat of Saivagamas. It is this means-the pratyabhijna-a way to emanci-

pation, which has given the system its name. He holds that freedon is the inner being of the individual but it is hidden by the veil of ignorance which has to be removed in order to recognise it as identical with the essence of the individual through recognition of it by the individual in himself in practical life. In fact he gave a rational exposition to the theoritical speculations and intuitive effusions of the former writers Vasugupta and Bhatta Kallata. Next came Utpaladeva who systematised the doctrines in Iswara Pratyabhijna Kārika. The greatest of these spiritual personalities Mahamaheswaracharya Abhinavagupta a grand pupil of Utpaladeva is connected with this system as Sri. Sankaracharya is connected with Suddha Advaita. His extraordinary intellectual and spiritual power made his pen so powerful that even to this day he is recognised as the highest authority on the monistic Saivism of Kashmir-Realistic idealism. He related the monistic Saivism in all its aspects to the recognised 64 Saivagamas by referring to the Agamic passages. He has also written works on dramaturgy and poetics. His is the last word so far as poetical theories of Rasa and Dhvani are concerned. He established the Indian aesthetic theory on the basis of monistic Saivism. The last in the series of worthy contributers is Kshemaraja (A. D. 1040) who propagated this knowledge by his numerous works *viz.*, Pratyabhijna Hṛdaya, Spandanirnaya, Sivasutra Vimarsini, Parāprāvesika etc.

Pratyabhijna—(*Re-cognition*).

The principle of recognition is noticeable in our daily activities. Consciously or unconsciously all our activities are based on the principle of recognition. For instance we see a particular thing or person at a particular time and in a particular place. After a lapse of time we again see the same thing or person in a different place and at a different time. We recognise and identify the thing or person with our experience of the former occasion. Now the place is changed, long time has elapsed and the features of the thing or the person are changed but we still recognise the thing or the person. Inspite of all these changes recognition takes place by perceiving some sign which recalls the memory of the object previously perceived. Recognition is an act by which we endeavour to recall and unite the former state of consciousness with the present state of consciousness, and identify the object now perceived. This recognition is 'Pratyabhijna' in the ordinary sense. The word represents the experience in which direct perception (drasta) is associated with memory (Smarana) and ordinarily the word is used with this meaning in our every day life; 'Grahana Smaranayoh aikyam' This kind of recognition can be had in various ways such as sense perception, inference, verbal testimony (Sabda Pramanya) and the like

or by the combination of these two or three means of knowledge.

Drasta smaranayoraikye sthithe tadupapadyate'
Tayāsā Pratyabhijnā nā tsa Evayamithi Sthithiḥ"
Siva Dristi IV 119-120.
Prateepamatmabhimukhyena Jnanam Prakasah'
I.P.V. Pages 19-20.

Pratyabhijna is re-cognition. It is cognition of a thing which is existing but not recognised. From the metaphysical point of view pratyabhijna leads a person to become aware of the fact that the individual being is identical with universal being paramasiva.

Mere understanding of facts or ideas bereft of experience will not take us far. This inability to experience what we understand and appreciate is due to '*Moha*' (Māyā vimohini Sakti). Consequently we will be ignorant of our true nature. In order to experience our true nature we have to remove the veil of ignorance or moha. This is technically called recognition of our own self.

Kintu mohavasādasmin dṛstepyanupalakshite ।
Saktyāviskaraneyam pratyabhijnope drsityate ॥

Lord Paramasiva has adopted the limited form of individual being (Pasubhāva) out of his own free will (Svatantrya Sakti) and consequently the individual being loses awareness of his real nature by '*Māyā Vimohini Sakti*' which is the deluding

power and becomes limited in his powers of thought and action. Pratyabhijna as a means enables him (the limited being-the aspirant) to recognise his own supreme nature already innate in him by means of contemplation and meditation to attain recognitive insight (*Drik Kriyatmaka Sakti*).

The idea of recognition in this system is somewhat peculiar. The individual self being instructed by sacred scriptures and preceptors (Gurus) grasps the meaning and the spirit of the universe and the Supreme being.

By the assimilation of this kind of knowledge there will be an awakening in him to experience his true nature and a desire to be free from the trammels of 'Samsara' the cycle of births and deaths. This kind of awakening or urge even by spiritual knowledge will happen through the grace of Lord Paramasiva. After he gets the grace of the Lord he contemplates, differentiates his own being as composed of thirty six categories and verified this with the knowledge of the scriptures and arrives at the conclusion that he is not different from Paramasiva. Such an identification with the transcendental reality is called self-recognition.

The object of this kind of knowledge is to remove the veil and to expose what is hidden, thus making self-recognition possible. In this connection Professor Gowell's translations of

Utpala's passage in Īśvara Pratyabhijnā Kārikā illustrates this theory well.

"A certain damsel hearing of the many qualities of a particular gallant fell in love with him even before she had seen him and agitated by her passion and unable to suffer the pain of not seeing, wrote to him a love letter descriptive of her condition. He at once came to her, but when she saw him, she did not recognise in him the qualities she had heard about, he appeared much the same as any other person and she found no gratification in his society. As soon as she recognised those qualities when her companion pointed them out she was fully gratified." Similarly though the individual self is identical with the Supreme yet we cannot get the happiness of this identity unless we become conscious of it or experience or realise it. Though we are conversant of the knowledge of the scriptures regarding God, self and the world, we still remain unidentified with the Supreme Being. The identification with the Supreme as we have just pointed out in the above illustration depends upon initiation from an enlightened preceptor and various practices prescribed as Upāyas in this system to make the aspirant to reach that state of conscious awareness of self existence (Atmasattā) and identifies his own self by that conscious power which was hither to projected towards the objective world with 'I-ness' and 'my-ness.' Then he can

be said to have attained self (bhūyaḥ syāt pratimelanam) recognition in its entirety.

Śiva Sūtra III. 45

Sarvo mamāyam vibhavaḥ ityēvam parijānataḥ ।
viśvātmano vikalpānām prasārepi maheśatā ॥

" All these riches (Universe) are mine. He who realises this fully possesses 'māheśvarya' even when the 'vikalpās' appear because his self is identical with the all ". Māheśvarya is the state of the perfected soul in which the latter is conscious of its identity with Śiva. Śivatva is not a thing to be newly achieved by the Yogi. The yogi will have recognition of it by following the methods prescribed in this system.

In brief, Pratyabhijñā Śaivism may be stated as follows :

The self which is an absolute reality is an unlimited, all-pervading, all containing and ever conscious luminosity. The nature of this consciousness is 'spanda' or subtle Vibratory sensation. The whole universe exists in it in the form of pure conscious luminosity, just as a whole tree exists in a small seed in the form of seed alone. This is the absolute reality of every thing. The spanda of the self is a compact mass of all energy. The Supreme or absolute reality is known as Paramaśiva. By virtue of this stir or vibration the universe emerges out of Paramaśiva and

appears objectively and gets again merged into it at his freewill. Paramaśiva manifests himself, out of his free will, to be a limited soul on the one hand and as the objective universe on the other hand and appears like that simultaneously. The limited soul recognising his śivahood realises his innate Godhead paramaśiva. He is ever playing a drama of descent from Godhead to the position of individual self and also of ascent from that position to absolute Godhead. This play of the Lord is going on in countless forms with respect to countless souls and this playfulness is his nature. This is His essence. He is ever appearing in two aspects. One is his transcendental aspect or Śivahood, in which He is pure and conscious luminosity alone and the other is His universal aspect, in which He is the whole phenomenon and this is his Śaktihood.

Everything is the manifestation of the Godhead Paramaśiva. So there is nothing which is absolutely false. Everything has its dialectical existence in its own place and levels, and it has absolute existence in the state of the Paramaśiva.

The difference between Pratyabhijñā (Kāshmir Śaivism) and Vedānta is as follows :

There is sufficient similarity between the principles of Vedanta of Śhankara on the one hand and those of Kashmir Śaivism on the other. Similarly, there is accord and similarity between

Buddhism and Śaivism and Sānkhya philosophy but that does not mean that Śaivism is identical with those schools of philosophy. Still we find differences between them. According to Vedanta the world has only visionary existence. This visionary apperance is due to a sort of ignorance called Avidyā. That avidyā has been through eternity and can be ended by means of true knowledge or Vidyā. In reality the soul is Brahman itself. When avidyā vanishes the soul realises the true nature as Absolute Brahman. Avidyā is not a real thing. Only absolute Brahman is real. It is tranquil and calm like space. His nature is Sat Cit Ānanda that is existence, consciousness and bliss. How can Avidyā which is false bring into existence anything full of substance ? It cannot involve Brahman which is ever pure. Avidyā is apparent and well known. How is it, it cannot be explained.

A thing which has an end must have a beginning and must have some cause. To say that it is beginningless amounts to self deceit.

Sā sphurattā mahāsattā dēśakālaviśeṣinī ।
Saiṣā sāratayā proktā hṛdayam Parameṣṭhiṇaḥ ॥

It is a sort of constant inward and outward vibration. It is named spanda in Śaivism. Because of this Spanda the absolute Śiva is always feeling his transcendental as well as universal aspects. His transcendental aspect is felt by him through the

inward stir of that spanda and his universal aspect is felt by him through his outward stir :—

Both are true in reality. Therefore the Lord is not lifelessly tranquil. He exists as Śiva and is always full of energy which is divine stir within his soul. That Stir is always making this universe of limited subjectivity and objectivity appear in countless forms.

The Vedanta is the theory of Vivarta, *i.e.*, the theory of visionary appearance and Śaivism is the theory of supreme self dependence, the theory of Svātantrya, so far as the Explanation of man and his universe is concerned.

The Kashmir Śivādvaita system is called realistic monism. The other Exposition of Advaita followed by vedic scholars has subtle distinction from Kashmir Śaiva system.

Advaita Vedanta holds that Brahman is Śanta without any activity. That it is static and not dynamic, that it is self-shining and not self-conscious. For all consciousness is activity and therefore self consciousness also is an activity and as such would disturb the peace (Shanti)—perfect restfulness. Brahman is indeterminate (Nirvikalpa). Therefore thinking that admission of self consciousness would mean admission of determinacy, the advaitin holds Brahman to be self shining only-Chin-mātra. Kashmir-śaiva holds that the absolute

is not only self shining but also Self conscious and at the same time holds it to be indeterminate.

The intrinsic value of this new approach Pratyabhijnā lies in the fact that the system focussed attention on absolute monism and the basic concepts of the prevalent systems of thought like vedanta, Sānkhya and Yoga which were accordingly modified. Monism means the discovery of unity in the seemingly unreal world. Kashmir Śaivism recognises all manifestations (Adhyāsas) as real as the absolute itself. It is the singular absolute reality that reflects itself in and through all the plurality of seemingly different attributes. Except for specific differences in some view—points from the Vedanta system and with same additions in certain theories and some tenets and technical expressions derived from Śaivāgama, this system is not foundamentally different from the Vedanta.

A brief account of the Pratyabhijnā philosophy as enunciated by Utpaladeva in his Īśvara Pratyabhijñā Karikās (Sutras). It holds that self (Ātman or Mahēśvara) is endowed with powers of cognition and action (Jñātṛtva Śakti and Kartṛtva Śakti) and the sovereignty of will (Svātantrya Śakti or Māheśvarya) as his three primary powers. The power of remembrance (smaraṇaśakti) the power of knowledge (jñānaśakti) and the power of differentiation

(Apōhanaśakti) are three distinct forms of cognative power which rest in one substratum, *viz.*, the self. The whole creation is the result of Kriyā śakti (the power of action). It is governed by three laws of relation, *viz.*, the law of division (Bhedābheda), the law of perception (māna tatphala mēya) and the law of causation (Kāraṇa-kārya). Under the operation of these three laws Kriyaśakti turns into a constituent power—(Nirmāṇa Śakti) which brings into existence the whole cosmos.

Na chedantaḥ kṛtānanto viśvarūpō Maheśvaraḥ ।
Syādekaḥ chidvapuḥ jnāñanasmrtyapohana
śhaktimān ॥
—ĪSVARA PRATYABHIJNA I. 3. 2.

Svātantrya vāda and Ābhāsa Vāda are postulated as counter to Vivartavāda and Pariṇamavāda. The doctrine of emanation of 36 tattwas is indeed an interpretation of essential principle of creation. Samvit or Ātman is prakāśa-Vimarśamaya. Prakāśa is luminosity or self-shining. Vimarśa implies changing nature (kṣobhatvam and activity-kriyā). Both prakāśa (luminosity and consciousness) and Vimarśa (changing nature and activity) are the essential characteristics of Mahēśvara (Ātman). It may be noticed here that according to Vedanta Brahman is Sat-cit-ānanda. Changeless inactive consciousness (Śānta cit) and lacks vimarśa. Pratyabhijñā system criticises Buddhist phenomenalism and Śankara's idealism. The authorship of the doctrine of Pratyabhijñā originated with

Somananda and developed by Utpaladeva and Abhinavagupta.

Reality.

Philosophy, as generally understood by the Indian mind, is one of the practical means to the gaining of an end which is the highest, which man can conceive. The function of philosophy is not the discovery of metaphysical truths by reasoning and inference but only the explaining and understanding rationally of such truths already discovered and realised by experience by our ancient Rishies or seers. Mere reasoning cannot lead to certainty about transcendental and metaphysical truths. It is in this light or perspective that an attempt has been made to explain the conception of reality as understood by Kashmir Ṣaivites.

From the metaphysical point of view the absolute (Reality) is called *Anuttara* which means that there is nothing beyond this great reality. It is everything by itself. We cannot think of anything outside of it. It is 'paripūrṇānanda-ghana'—fullness freedom and bliss.

It is called '*Cit*' as it is of the nature of pure consciousness which is self luminous and unaffected by the limitations of time, space and causality.

It is *Svatantra* because of its freedom and power of actualisation. It has full power to exercise it

according to its will and manifestation in infinite varieties. It is free, because it does not depend upon anything else for its manifestation and function.

It is described as *Samvit* which is of the nature of 'prakāśavimarśamaya.' Prakāśa is self luminous. Vimarśa is self consciousness. The essence of samvit is consciousness free from Vikalpas. It remains one and the same and is not in the least affected ; hence it is called 'Nirvikalpa.' It is beyond the universe (Viśvottīrṇa) and yet permeates it (Viśvātmaka). Samvit remains almost the same unbroken unity of existence and consciousness. It is like a clear Mirror within which the universe is reflected.

It is self luminous light *Caitanya* (Caitanyamātmā). In this sense it is called 'sphuratta' because it shines on itself and is known as "Ahanta" or 'I' ness. It expresses itself in "Idanta" or 'Thisness.' Ahanta and Idanta co-exist in Caitanya (Cidrūpa). It is this that brings out the universe in its manifestation and exists in identity with it.

A few technical terms such as Anuttara, Cit, Svātantrya, Samvit, Caitanya are generally used to denote some idea about reality. No terminology has full power to give a complete exposition of this great reality. Neither the thinking mind nor the intellect is capable of fully understanding it. No language can describe it. It is indefinable.

No limited mind can grasp it. Whatever words we may use for it we fail to convey the full idea of its real nature. Since it is identical with the indescribable essence of human self, it is possible to realise it through spiritual discipline meant for freeing the individual from various impurities (malas) accumulated from time immemorial.

The absolute reality has two aspects transcendent and immanent (Viśvātīta and Viśvātmaka). These two aspects are not different. The mystic realises both aspects of this reality, being consciously aware of both when the conditioned nature of the mind is transformed into spiritual elevation and identified with the five powers of the obsolute

Grāhya Grāhaka Samvittiaḥ Sāmānyā Sarvadehinām ।
Yoginantu Viśēṣōyam Sambandhe Sāvadhānatā ॥

VIJNANA BHAIRAVA.

The identification of the individual self with the supreme—the physical, mental and intellectual moments of variations are recognised as the play of the Supreme power—Parāśakti. When the aspirant is capable of experiencing the divinity in him, he will be free from all desires and he fully recognises and identifies with the universal self. The mystic of this character will see and set in this world as any other man but his outlook on life will be quite different. He will be unattached and be free always having conscious awareness

(Antarlakhṣya and Bahirdṛṣṭi) and follows the dynamic life without impingement of the existing order.

Plotinus who is an exponent of voluntarism speaks of the absolute as the one that is transcendent beyond the reach of mind and speach and which cannot be described in terms of categories but realisable in mystic ecstasy. Kashmir Śaivism is *Voluntaristic* in the sence that it's ultimate metaphysical principle is free-will and reality in its essence is ineffable and unpredictable. This does not prevent reality from unfolding conceptually in knowledge, thought, light, energy, etc., as well as in visions of God, Īśvara, Bhairava in the religious and devotional moment for the aspirant. Reality is apprehended by some as a state rather than a person and is described as a beatific vision. Any vision exterior to inward experience is symbolic in nature. In other words reality can be said to conceptually solidity in images of light, thought, consciousness, etc., by taking on, in the very moment in which it comes into contact, with our thought, an inevitable noetic colouring. All that Exists is thought consciousness. Reality is really the measure in which it is thought, in which it rests in our 'I' consciousness. The division of reality into multiplicity and becoming is not determined by any extrinsic agent but by an intrinsic force indivisable from the nature of reality itself.

Abhinavagupta describes reality as follows :—

This is Brahma, the Supreme, pure, serene, undifferentiated, equal, complete, deathless, real that is merged in his own power of essential light.

Tad Brahma, Param, Śuddham, Śāntam, Abhedātmakam, Samam, Sakalam, Amṛtam, Satyam, Śaktam, Visrāmyati bhāsvarūpāyām.

PARAMARTHA SARA, VERSE 43.

The Universe is Brahma. It is real, composed of pure being. It is merged in the Supreme power Para-Sakti—a condition of equillibrium of the powers of will, knowledge and action.

Śiva Śakti

Eternal truths cannot be defined or explained in ordinary language. These require not only vision, capability, understanding and appreciation but also symbols, technical terms, similies, etc., to express them. In order to understand the idea or concept of Śiva-Śakti we have to consider the source and the various aspects of it, *viz.*, metaphysical, philosophical, psychological and religions. The salient features of it may be expressed as follows:

Absolute reality called *Samvit* is of the nature of pure existence which is self luminous and

unaffected by time, space and causality. It is prakāśa-unlimited light with unstinted freedom of action called 'Vimarśa' or 'Svātantrya'. Reality as universal being is one but its specific forms are many. The one always retains its unity. The supreme reality manifests itself on its own into two—the one appearing as subject and the other as object. When the supreme reality in its prestine glory, before splitting itself as subject and object is *Pūrṇahanta.* The essence of supreme reality disappears when it manifests itself as individual self with limited egoism. In this limited condition the individual self experiences partial recognition of his own individuality. In this condition he is *Alpahanta,* Every definition of these terms which lead to self realisation recognised the very existence of the aspirant—Alpahanta—in the Absolute itself—Pūrṇahanta. The vivid recognition of one's own reality with all its innate power is itself the complete realisation of reality. In philosophical terminology this is Pūrṇahanta.

Śiva is *Anuttara.* There is nothing beyond Śiva. All that moves in the universe is enveloped by His living presence. This is possible on account of his being inseparably connected with Śakti (energy).

The metaphysical highest in this system is called *Prakāśa-Vimarśa.* Prakāśa is self-luminous. Vimarśa is all comprehensive. Nothing is beyond it. Nothing can have independent existence apart from

that reality. Vimarśa manifests the entire universe as if it is quite different from the reality. It assimilates everything. Again after involution it appears as if it is an undifferentiated entity. In the course of manifestation multiplicity is the rule. This change goes on endlessly. This is the nature of reality.

Vimarśo hi sarvam saha,
Paramapi ātmīkarōti,
Ātmānān ca parīkarōti,
Ubhayam ekīkarōti,
Ekīkṛtam dvayamapi nyagbhāvayati,
Ityevam Svabhāvaḥ.

ĪSWARA PRATYABHIJNA VIMARSINI.

In order to have a precise conception of the idea of Śiva-Śakti we have to approach the subject in the light of three distinct factors, *viz.*, attributes (Dharma or Viśēṣhaṇa) quality (guṇa) and innate power or motive force (Śakti). Innate power expresses itself in the subjective and objective entities in two ways—manifested and unmanifested. In modern terminology this is named as dynamic and kinetic energies or powers.

Śiva and Śakti are not two separate entities but two phases or aspects of the same reality. Reality is described by the name Paramaśiva with a view to make us understand that Śiva is the supreme Lord of Śakti. Śakti is described as

Hṛdaya-Sāra (Heart-essence) of Śiva. (Hṛdayam Parameṣṭhinaḥ). The power or Śakti of Śiva is a sort of reflex relation of self identity which is never dissociated from Him. It is unalienated conscious nature of Śiva with all the contents unmanifested. It is independent of anything else than its own self which is but the power of limiting the self-transcending Śiva who is also unsurpassed blissful enjoyer (Bhoktṛ) of contents of Himself, *i.e.*, enjoyables (Bhōgyavastūni). It is for this reason he assumes the form of Śakti. Hence, the whole world of diverse forms exist as real only when it has its roots deeply imbedded in the nature of Śiva the Supreme being. Śakti is therefore nothing else than the externalisation of self-consciousness of Śiva as the object of his own enjoyment. Śakti is therefore *Ātma-Vimarśa* or *Prakāśa. Vimarśa* works wonders in obedience to Śiva's will.

According to Kashmir Śaivism the soverignty of Lord's will is responsible for all manifestations. Lord Mahēśvara by his inherent Vimarśa śakti performs creation, preservation and dissolution. He abounds in bliss and consciousness and is all pervasive. He is the unrestrained stream of will and a spontaneous flow of cognition and activity.

Ātmaiva sarva bhāvēṣu sphurannivatha cidvapuḥ ।
Aniruddhechcha prasāraḥ........Dṛkkriyaḥ Śivaḥ ॥

Śivadṛṣṭi I, 2.

In the metaphysical realm, reality is described as Prakāśa-Vimarśamaya the all powerful luminous pure existence. This is the transcendental aspect. In the immanent aspect (Viśvātmaka) it pervades the universe. The seers and sages contemplate on the transcendental reality (Cinmaya or Cidghana). When he feels or experiences the play of the powers of reality, the powers are called Śaktis. The denomination of those powers are creation (sṛṣṭi), preservation (sthiti), dissolution (samhāra), concealment (Tirodhāna) and grace (Anugraha). This shows how the Lord manifests himself with his śaktis. These functions of the Lord are called *Pancha-kṛtyas.*

Śakti polarises consciousness into Aham and Idam–subject and object. Śakti is nothing but Śiva Himself in His creative aspect. Mahesvarānanda describes Lords's 'Unmukhata'–intentness to create has been the initial momentum for the emanation of Śakti.

" When He becomes intent to roll out the entire Universe that is contained in His heart in a germinal form he is designated as Śakti." Śakti is therefore the kinetic aspect of consciousness.

Utpaladeva expresses the same idea in one of the stanzas of his 'stōtrāvalī' that Śakti is the emanation of joy of the Lord when he raised His face to gaze his own splendour.

Ānandōchchalitaśaktiḥ sṛjatyātmānamātmanā

" Śakti thrown out by delight let herself go forth into manifestation. "

Śiva and Śakti can never be disjoined. They remain united whether in creation or dissolution. Śiva-Śakti tattva is not a creation as 'ābhāsa', but is the seed of all creation. The mighty power of the Lord has been emphatically described in the following stanza :—

Yasyōnmēṣanimēṣābhyām jagataḥ praḷayōdayou ।
Tam śaktichakravibhavaprabhāvam Śankaram stumaḥ ॥

When Śiva opens his eyes—when awakened—the whole world of phenomena potentially latent in him blazes up and when He shuts his eyes, *i.e.*, when He goes to sleep, the world is withdrawn unto Himself. The world is nothing other than the objectified consciousness of the Lord. Lord Śiva is thus the cause as well as the effect.

The innate powers of reality have been defined precisely by scholars in classical literature as follows :

(1) Swayam Prakāśatva—self-luminosity is the essence of self-existence—" *Swayamprakāśarūpatā cichchaktiḥ.*" This self-luminosity is its inherent characteristic (*Citsamjñāne*).

(2) Absolute independence is the power of bliss "*Svātantryam ānandaśaktiḥ.*"

(3) Multifarious manifestation through its desire is *Ichchāśakti* (power of will). "*Tat camatkāraḥ ichchāśaktiḥ.*"

(4) Retaining everything in the universe in its conscious power is Jñānaśakti (power of knowledge) "*Vimarśātmakatā jñānaśaktiḥ.*"

(5) Capability or capacity to assume any form in the universe is *Kriyāśakti* (power of action).

"*Sarvakārayogitvam kriyāśaktiḥ.*"

The Universe is nothing but an opening out (Unmēṣa) or expansion (prasāra) of the supreme as Śakti.

The entire multiplicity of the Universe, both the subjective and objective, has its being within His power exactly as the multiplicity that constitutes a tree is within the seed from which it springs. The power is non-different from Him as the warmth is from fire. This power (śakti) in the form of self-consciousness is part and parcel of Himself. Śakti can be said to be Śiva's handmaid executing the commands of the Lord. It is in this sense that Śiva is characterised as *Śaktiviśiṣṭa.*

"*Lingam śaivam idam sākhṣāt*
Śiva-Śaktyubhayātmakam."

SUKHṢMAGAMA VI. 8.

Linga is indeed the essence of both Śiva and Śakti. Śakti of the Lord has manifested itself in two forms—Mahāmāyā or *ūrdhvamāyā* and *Adhomāyā*. It is Mahāmāyā that evolves itself into the phenominal Universe. It does not produce any illusion in the substratum or abode of consciousness. It is the Adhomāyā that hides the true nature of the self and limits the five powers of the Lord in the lower order of creation which consists of 30 principles or 'tattvas.' It may be noted here that Śiva-Śakti, doctrine of Kashmiri school, has been adopted by Śaktiviśiṣṭādvaitins (Vīraśaiva) of Karnataka who have elaborated the theme in refuting the Māyāvāda of Śuddha Advaitins of Vedanta school. The attributes of Parabrahman according to Vedanta are *Sat Cit Ānanda,* the only three positive qualities as against the negetive terms as Nēti, Nēti—not that, not that, etc. According to Śakti Viśiṣṭādvaitins the three positive qualities of Parabrahman (*Para Śiva*) are well expressed in terms of Lord's self-consciousness as *Asmi*, *Prakāśe and Nandāmi*, *i.e.,* the Lord is, conscious of being, shining and enjoying independently of anything else. Hence He is Svatantra (independent) and His Śakti (power) in the form of self-consciousness is a part and parcel of Himself.

Kashmiri philosophers do not agree with and approve of Kēvalādvaita of Śankarāchārya—the expounder of Māyāvāda (the theory of illusion).

They hold that Lord's creation is real and no illusion and that the mighty power of the Lord is described as follows:

" Aghaṭanaghaṭanāpatīhyasī

durghaṭasampādanasamarthaḥ Śaktiviśeṣaḥ".

It is the Lord's power that accomplishes something that is impossible of accomplishment by any other agency. Māya of Kashmiri school as the sixth principle (Tattva) operates as the limiting adjunct of the Lord. It gives rise to five Kanchukas (sheaths) of Universal experiencer Śiva with His five characteristics limited by the Śakti, *viz.*, *Nityatva*—eternity becomes Kāla or time of limited duration, *Vyāpakatva* or all pervasiveness becomes *Niyati* space limited, *Pūrṇatva* or completeness becomes Rāga or attachment to something, *Vidyā*- or all-knowing becomes *Aśuddha Vidyā* limited knowledge, *Sarvakartṛtva* or all authorship becomes Kincit Kartṛtva or Kalā (Limited authorship).

The etymological meaning of Māyā as derived from 'Mā' to measure, is taken to mean that by which something is measured, *i.e.*, the power of voluntary self-limitation.

The first principle of impure creation is Māyā. It manifests diversity. It is conceived both as the power of obscuration and as the primary cause of all limited manifestation. It is pervasive. As an

aspect of the universal self it is eternal. The impure creation consists of two kinds of limited manifestation, the sentient and the insentient. Māyā as the force of obscuration is responsible for the appearance of one universal self as innumerable individual selves whose distinguishing feature is ignorance of their real nature (*Svarūpa Akhyāti*) and consequent imperfection of their power of knowledge and action.

Īśvarapratyabhijñā Vimarśinī I. 35

The relation of Śiva and Śakti is technically called 'Samavāya' which means an inseparable union of essential identity and points to a reality that continues to remain in the character of undivided organic whole. The idea of separateness exists in the human mind only. It is clear that Śiva and Śakti are one indivisible whole. The act of realisation of reality with its essence and its powers which are innate and inseparable is described by scholars in two words *Tādātmya* and *Sāmarasya*. If a lump of salt is dissolved in water salt disappears and becomes one with water. This may be seemingly indistinguishable. The mixing of salt with water may be said to be 'tādātmya'. In 'sāmarasya' the mixture or union of two separate quantities of the same liquid of the samething is necessary. Sāmarasya is complete and indistinguishable—Atonement. In the mixture

of two different liquids one of the liquids has to lose its individuality.

Nīra kṣhāra samyōgavat Avibhājya samyōgaḥ
Kshīra kshīra samyōgavat sāmarasyam.

Sāmarasya is therefore essential identity and is somewhat different from *Tādātmya*, but in the final analysis the aim (grāhyāmśa) will be the same of these two phrases.

Manifestation of Reality.—(*Śiva Dṛṣṭi*).

Śiva the ultimate has manifested himself in concrete form of the universe consisting of animate and inanimate objects. Śiva constitutes the essence and identity in every being. He abounds in bliss and consciousness and is all pervasive. He is an unrestrained stream of will and a spontaneous flow of cognition and activity.

Ātmaiva Sarvabhāvēṣu Sphurannivātha Cidvapuḥ ।
Aniruddhechchā prasārāḥ, Prasaraddṛkkriyaḥ Śivaḥ ॥

ŚIVADṚṢṬI I. 2.

From his characteristic bliss (Nivṛtti) and consciousness (Cit) comprising his transcendental state stream forth sovereignty of will and powers of knowledge and action. From them emanate thirty-six tattvas (36 categories or principles of creation).

Siva who is conscious resting in itself (Nivṛtti) is never separate from the triple power Ichchā, Jñāna and Kriyā neither in the state of differentiation nor in the state of non-differentiation. When consciousness begins towards creation of different products or when desire begins to unfold in consciousness, it begins with initial tension—'Uchchobhanatā'—(a species of Shelling). The thicker part of this tension is *Aunmukhyabhāva* (Projecting force). The desire then appears as fully developed *will.* The will that has taken shape can be distinguished in two parts—first, in a state of *Lysis* (tension); secondly, the *unfolding of the desire.* The fact that he desires implies the *presence of action.*

" Tat karma nivṛtti prāptiraunmukhyam tadvikāsitā "

Yasmād ichchati Īśvaraḥ jñātum vā Kartṛman iti yad uchyate, tad ākhyatapadam ichchayā Ichchā

Svēchchā kriyam ca.

Then comes the *moment of knowledge* which is *subjective, i.e.,* peculiar to a given knowing subject and to none else. The *moment of action is objective* common to all knowing subjects. In other words the product materialises in its visible form. This faculty is called power of knowledge. When consciousness begins to tend towards creation of different products there is vibrating tension in the

intellect in the process of the expanding of the whole. Later on by virtue of this power arises the power of action. Similarly the state of union between the three powers does not cease to exist every time anything is created, or a thing is born.

S. D. I. 6, 7, 8.

All that exists iś one Śiva. All the acts of practical life are real since they proceed from the self dependent power (Swātaṇtrya Śakti) of the ultimate being (Lord Śiva) who materialised himself in the form of all created beings. Just as a Yogi does not get himself divided in the various bodies created by him by his power of Tapas the Lord does not undergo division by the various objects, of superior, middle and inferior classes created by him. It is like an Ocean by repples and waves.

Śiva brings forth the orders of reality (Thirty six tattvas) and the various planes of reality, (Bhuvanas)—the infinite bodies of all creatures. In other words he assumes their forms which are accordingly sublime (Gods), the average (Man), and the base (Animals).

Śiva-hood is in the same proportion in all things (from Śiva to an earthen vase) Distinctions in half way State, etc., are created by human opinions (purity and impurity, etc.). In reality all is equally Śiva. All things are equally real.

In reality Śiva is eternal, infinite, insparate from that which is distinct. The proper nature of Śiva is to manifest itself in all things—the whole in all its multiplicity is therefore real.

Śiva by his own nature (Svarūpa) becomes all that exists. Śiva by his own nature completes ceaselessly five operations—emanation (Sṛṣṭi), preservation (Sthiti), re-absorption (Samhāra), obscuration (Tirodhāna) and grace (Anugraha).

" The Śvetāsvataropaniṣad speaks of 'Ekodevaḥ Śarvabhūteṣu gūdhaḥ' Sarvavyāpī, SarvabhūtāntarātmāK, armādhyakhsah, Sarvahbhūtādhivāsaḥ, Sākhṣī cetā Kevalo nirguṇaśca ".

He is the one being (God) hidden in all beings, pervading in all things, the inner soul of all creatures, the ordainer of all deeds, abiding in all things, the witness, the knower, the alone, the one who is devoid of all attributes.

The ultimate reality is the unity of all life and existence and is also the source and the goal and the core of man's inmost being.

Those who are devoted to meditation and concentration saw the power of God Himself hidden in his own qualities (Modifications of his own Śakti) and attains the highest good and the utmost freedom.

'Te dhyānayogānugatā apaśyan devātmaśaktim Svaguṇe nigūdham'

With unflinching faith and highest devotion to God and the Guru they will shine forth " *Prakāśante mahātmanaḥ Śvētāsvatara.*

Svātantryavāda

Svātantryavāda is the chief doctrine of the pratyabhijñā system. It means the doctrine of self dependence or the sovereignty of Lord's will which is responsible for all manifestations. It holds that the ultimate reality, by its inherent Vimarśaśakti, manifests all from itself, in itself and by itself. Vimarśa is spoken of as Svātantrya because its Existence does not depend upon anything else for its manifestation in any form and represents the principal power of the Lord Mahēśvara.

Lord Mahēśvara by his free-will performs creation, preservation and disolution of this universe. Every creation is either reflection, manifestation or transfiguration (Rūpāntara) of the Lord. As the Lord assumes various forms sentient and insentient by his Freewill (Swatantrēchchāśakti). This doctrine is called Svātantryavāda.

Vimarśa is all powerful dynamic force of the Lord. It has infinite power. It constitutes everything in it. All manifestations emanates from itself. It assimilates all manifestations in itself. It unites and divides and negates. This is the nature of this dynamic force Vimarśa.

The only dominant feature of this great reality is Svātantryaśakti which transcends every rule. That is the Supreme Law.

Svātantryaśakti is a very comprehensive Expression. Svātantrya aspect of universal consciousness has been given different names from different view points. In the Śivasūtra it is called *Caitanya* since it has power of uniting and separating and dealing in multifarious ways with what is within. It is called *Sphurattā* or *Spanda* because it represents the essential nature of universal consciousness which is responsible for its apparent change from the state of absolute unity. It is called *Mahāsattā* because it is the cause of all that can be said to Exist in any way. Another name for it is *Paravāk* because it represents speach in its most Subtle form.

In Short this Svātantryaśakti which is the Lord's self dependent power muitiplies effects from a single cause without changing itself in any way. Here it may be noticed that Schopenhauer's doctrine of ' Will as the cause of every thing' 'Will as a force of Spontaneity' and sense of effort, an impulse, instinct and spring of life, a supernatural power, corresponds in a way to Svātantryavāda of Pratyabhijñā system.

Dr. K. C. Panday draws a distinction between the two by stating that the Will of Schopenhauer is a mere function of the brain and works indpendently of intelligence and points out that Kashmir

Saivism developed in the hands of Yogins to whom self consciousness in isolation from the object was the most indubitable experience, did not feel compelled to abstract will from self-consciousness and admits 'Will' to be an aspect of the mind.

Ābhāsavāda—*(Theory of Manifestation).*

The underlying principle of the universe is pure consciousness. The world of everchanging forms or appearances is the expression of consciousness of the ultimate reality. All that appears, all the forms, the object of perception or conception, all that is within the reach of the external senses or the internal mind, all that we are conscious of, all that can be said to exist in anyway, be it the subject or the object or the means of knowledge itself is *Ābhāsa.* Ābhāsa is manifestation externally of what is within, the very nature of the self, just as burning is the very nature of fire.

The manifest world appears on the background of self or Supreme reality. Though the supreme reality undergoes change in various ways, yet, it remains one changeless and eternal supreme being. In the ultimate the entire variety is in perfect unity exactly as the whole variety of colours that we find in full grown pea-cock is in a state of perfect identity in the yolk of pea-cock. This analogy is called Mayūrāndarasanyāya.

In our individual consciousness we experience the same variations in a limited degree. We see, hear, touch, think, feel, imagine and speculate several things. All these pictures pass into our mind in procession, but the *being who is the basis* (Ādhāra) :—of all these appearances and activities is unchanging and unimpinging, notwithstanding these contradictory variations. Everything that is changing rises from the eternal silent consciousness as waves in an ocean and ultimately merges in it. It is a changing variation upon an unchanging consciousness. Perceptions, conceptions, objects of any form and experience are all Ābhāsas.

There is apparently difference between *being* and *becoming*. Our perception is confined to the diversities in the objective forms. Forms appear and disappear but the being, *i.e.*, the underlying consciousness is unchanging, everlasting and self existent. All Ābhāsas rise at our will, from our Consciousness independently of all external help and appear on the background of consciousness and merge in the same in the manner of waves in the ocean. Just as the waves exist in the ocean before the rise, so do the images which affect the purity of consciousness. This is the relation of Ābhāsa with the universal self or consciousness. There is no substantial loss or gain to the universal consciousness because of the manifestation of Ābhāsas.

The appearances of Ābhāsas are *real* in the sense that they are aspects of the ultimate reality, Paramaśiva. They are non-existent in the real, in the form in which we, the limited beings, experience them. The whole universe is Ābhāsa to Paramaśiva. The conceptions and perceptions are Ābhāsas to the conventional individual soul. Values may differ. Conventional standards in the emperical world may differ, but win when we do not deny their existence, and their having been the objects of cognition, we have to consider them to be real, if they bear verification on conscious level.

"As in the orb of a mirror pictures such as those of a town or village shine which are inseperable from it and yet are distinct from one another and from it, so from the pure vision of the supreme Bhairava this universe though void of distinction, appears distinct part from part and distinct from that vision."

PARAMARTHASARA VERSES 12, 13

Ābhāsa is a process of apparent change or division. It is in the nature, more of *Psychical* rather than of a *logical process* in our daily lives. Its operation is marked by stages which follow one another, as logical necessity. The way in which this law of logical necessity operates and the actual results to which it leads as the manifestation of the universe proceeds and how finally

each successive result, when thus produced, in no way affects the preceding one from which it follows. This can be clearly observed in the manifestation of 36 Tattvas which proceed in logical succession from the highest to the lowest. For example, from Māyā the cause of impure creation of the lower order of 30 Tattvas.

A rational analysis of these Ābhāsas will enable the 'Sādhaka' (aspirant) to strictly adhere to the unchanging consciousness which is identical with his true nature. This is one of the important aspects of recognition (Pratyabhijñā). Svātantrya-vada and Ābhāsavāda are postulated as counter to Vivartavāda and Pariṇāmavada.

Parāśakti

Parāśakti which is the congenital supreme power of Śiva though one only manifests in various forms as will, thought and action (Ichcha, Jñana and Kriya). These divisions issue as products from her when she is in a state of being aroused. She, when in equilibrium, gathers together within herself and then rests in Śiva.

The emergence of Parā-śakti in the beginning of creation is like the appearance of oil out of oilseeds. It is a spontaneous act initiated by the divine will. It is through the divine will that the

supreme power which is synonimous with it and remains concealed in the divine. Essence reveals itself.

Parāśakti may be conceived as Śiva-Śakti, the consciousness of Īśvara. She is consciousness pure, universal and unlimited. She is independent (Swachchanda). She is the vibratory energy that brings the cosmos into existence. Being consciousness she is symbolised by light (Bindu), she is symbolised by sound (Nāda), the manifestation of energy outside us. Sound which constitutes the mantras become vitalised when one acquire mantra-vīrya-mantras charged with mystic power-Śakti Kuṇḍalinī-through his Sādhanā.

Parāśakti has two aspects, gross and subtle. When Gross she forms herself the body of the universe the sentient and insentient, When subtle she has only the form of the Spirit. She is Supreme and eternal and essentially composed of the being of Brahma.

Sthūlā Viśwatanurdev Sūkhṣmā Cinmantrarupini ।
Parā nityoditā Śāntā brahmasattva svarūpinī ॥

The powers of Paramaśiva are innumerable. The expression of the sentient being to convey their ideas to other is one such power called Parāśakti. Primarily this power is in the form of sound. Sound is of two forms, articulate and inarticulate. From the articulate sound many

languages have sprung up. Language consists of sentences, words and letters. Letters consists of Vowels and combination of Vowels and consonants and 'anusvāras'. In the Sanskrit language there are fifty-one letters. The first letter is (a) and the last letter is (ha). The combination of the first letter and the last letter with the anuswāra 'O' will become (Aham) the first flutter of the sound or vibratory movement which emanates from Lord Paramaśiva at the time of creation. This Aham stands for '*Anuttara*' the omniscient one. It is after flutter of the sound that His will power (Ichchāśakti) branched off as it were in two divisions, *viz*., those of Jñāna (Knowledge) and Kriyā (action). From the Jñānaśakti originated Antaḥkaraṇa. The deep import of the sacred word '*Aham*' by means of intense contemplation will break in upon the mind, the vision of the highest reality and absorb all finite thought.

The letters of the alphabet which in their origin from A to Ha represent in succession Parā, Paśyantī, Madhyamā, Vaikharī, the four stages of the utterance. The vowels stand for *Śiva*. The consonants stand for *Śakti*. Similarly the combination Śiva and Śakti is '*Yamaḷa*' the origin of the Universe. Thus the whole creation is based on the combination of Śiva and Śakti. The letters are only symbols representing the whole creation. The whole universe of objects and also of thoughts and words is always in Paramaśiva the Supreme being. Parāvāk constitutes the heart of the

supreme being who is 'Prakāśa-Vimarśamaya. Prakāśa is vācya. Vimarśa is Vācaka. The entire creation or the universe may be divided into substance (objects) and speech (thought and words)—Vācya and Vācaka the two fold manifestation. The substance is the grossest manifestation of the prakāśa aspect and the speech is that of Vimarśa. The speech is not mere physical phenomenons but it is that of which the words are symbols. Citiḥ Pratyavamarassayatma Parāvāk Svarasoditā I.P.V.I. 203. Vāc is the immaterial part of the universe and Vācaka is the speech—the expression emanated from the supreme Lord Paramaśiva in four stages Parā, Paśyantī. Madhyamā, and Vaikharī. The self luminous Paramaśiva who potentially possesses the universe is Parā—the pure consciousness where thought and speech coelsce and are not yet distinguished Speech originated from Parā. The next stage is Paśyantī. It is here that the faintest rise of diversity in the manifesta tion of speech visualises and division beings indeterminately (Ākoota). The rise of distinction is regulated by the desire which is its cause. In the next madhyamā stage clear consciousness of distinction between idea and words, the division of the Experiencer and the Experienced is determined though non-distinct or explicit. Still there is no differences of substratum Vaikharī is that form of speech we use in our daily transaction. In it the idea and the articulate symbol which represent it, have

separate substratum, Here we find differentiated particulars, the stage of emperical thought and speech.

Verṇamālānw sandhāna Ichchā Sā paraiva, jñāna śaktyaunmukhye paśyantī, kriyāśaktyaunmukhye madhyamā, Sthitau vaikharī.

The distinction of each one of the four form of speech will become clear if we were to compare them with the four conditions of a seed before it sends out its sprout. The parā is like the condition of a seed in which all the future forms of the sprou' exist in the state of absolute unity. The paśyantī is the condition in which there is just the rise of that state which is responsible for the first perceptible development. Madhyamā is the enlargement of the seed into seed and sprout but cannot be pointed out as distinct from each other. The last is Vaikharī which may be compared to the condition in which the sprout has appeared as distinct from the seed.

PARA TRIMSIKA VIVARANA 4–5

Vaikharī is the stage where division is complete. Here the vowels and consonants and their combinations assume concrete shape and convey different meanings and collective ideas. The individual who is now bound in conditioned by dualities of Grāhya and Grāhaka or Vācya and Vācaka (Experiencer and Experienced). The aspirant who wants to transcend this Vācya-

Vācaka-bhāva or diversity or duality has to concentrate on the four divisions of the Parāvāk or Parāśakti referred to above in the ascending order and identifying himself in parā which is the embodiment of Svatantraśakti of the Supreme Lord. Vācya-Vācakabhāva is the cause of opposites such as pleasure and pain, birth and death, etc. The individual who transcends this Vācya-Vācakabhāva will be free from the opposites of pleasure and pain, birth and death, etc., and enjoys supreme bliss.

The following description of Vāk Catuṣṭaya from a slightly different aspect, will be helpful in appreciating the several stages of vak in the visible and invisible Form. The first form is known as '*Parā*' which is transcendental waveless lofty entity holding in itself the whole alphabet as the white and yellow substance in the egg of peacock does the arrangement of colours. The same '*Parā*' appears as identical with the seer when it assumes the form of unstruck sound (Anahta) which is undifferentiated and possesses all the letters in their germinal state as the seed of the banyan tree. This is the stage of *paśyantī*. The same '*Parā*' next assumes the name of *Madhyamā* when it adopts the stage of the buddhi indulging in a series of ideas and holds the group of letters in itself as the pod does the grains. The next stage is *Vaikharī* when it strikes against the different vocal organs in their natural order such

as heart, throat, palate, etc. The produces the multiplicity like that of a verse of different letters and brings into manifestation all the phenominal experiences of the World. The four forms of speech flow on incessantly from the stage of universal consciousness. The manifestation of their appearance and disappearance are always in play visibly and invisibly. Thus we see that sound alone uninterruptedly shines in the order of four forms of utterance without the loss of its intrinsic nature in the process of uttering each letter from among the different groups of letters which are nothing else than the manifestation of the play of diversity.

Parāvāk brings in the sense of time (Kāla) both in the objective world and in the subjective cogniser. Hence it is called ' Kāla-karṣhinī. ' It is called *Parā* when it is purely in its subjective aspect as pure illumination. When it is both the subject and the object like one seeing his image in a mirror it is *Parā-para*. It is *apara* when the object-aspect is distinct and is seen as such when all these aspects are comprehended together by Paraśakti, it is called *Kalakarṣhnī*.

Prāṇaśakti

The Śaktis according to this school of thought are many and varied. One of the principal aspects is Prāṇaśakti—the life energy—the motive and

sustaining force (Prāk Samvit Prāne Pariṇatā). This is the divine śakti working both in the universal and the individual. The immanent aspect of Paramaśiva sustains and controls the universe by this dynamic prāṇaśakti. The changes and transfiguration of the material world are due to the over working *Prāṇaśakti*. Bereft of this *śakti* life in any sphere means decay. In our common usage we say 'Life becomes extinct., This indicates that the former state of the being has been dissolved. In Human being this aspect has been made more explicit. The physical and psychological practices such as Prāṇāyāma, Dhāraṇā and Dhyāna are connected with this Prāṇaśakti. Voluntary' and involuntary movements in our physical body are controlled by this power Prāṇaśakti. The various activities of this entire material world are the off-shoots of this Prāṇaśakti. This is not merely a physical force or a psychological force, but a psycho-physical force. Similarly, all activities subjective or objective of the individual self are based on this prāṇaśakti (Sarvam Prāṇe Pratiṣṭhitam).

Universal consciousness at first transformed into Prāṇa (Life energy). It should not be mistaken for prāṇavāyu. It descends from the plane of buddhi, indriyas and body and flows into in nādīs which carry (Vāhas) this energy throughout the body. From the point of view of Śakti it is Jñāna-Kriyā (knowledge and action) the Spiritual

urge and to know everything and to do everything. From the point of view of the individual it is suṣumnānādī which is in between idā and pingalā nādīs or samāna between prāṇa and apāna. This nādīs and cakras are part of Prāṇamayakośa-the vital sheath in the subtle body when Suṣhumnā or Brahmanādī develops there comes the attainment of bliss of cit. (Universal consciousness).

We have several spoken languages. Every language has alphabetical letters but in pronunciation of those letters we have a common expression of Sound. That sound is made known in words or gestures, conduct. The power for the expression of the sound and form is prāṇaśakti. The aspirant who is following the path of meditation will have to concentrate on this prāṇaśakti which is not an audible sound but is the immediate cause of the expression of the Sound (Avyakta-Anukṛti Praya Svarūpa).

The great Lord who is consciousness while entering into the sphere of the body, prāṇa, etc., on the occasion of becoming externalised makes objects appear in definite Space and time.

I. P. V. VI Ānhika 7th verse.

The prāṇaśakti is universal as well as individual. The mystery of alphabetical letters is rooted in this prāṇaśakti which is a direct transformation of all powerful conscious force. Whenever we express a letter or a sentence by means of sound, it can be said to have been manifested from the same force.—Samvit Śakti.

The aspirant who is consciously being aware of this prāṇaśakti and its Expressions will enjoy the bliss the mystery of Mātṛkā-cakra Varṇa Rahasya. If varṇa rahasya is used ordinarily as all sentient beings will do, it leads to bondage but if it is realised perfectly by using it according to his necessities of life the same mātṛkāchakra will become the liberator.

Spanda

(SUPREME UNIVERSAL ENERGY)

Spanda Nirṇaya begins with this salutation to Lord Śhankara by stating that Śhankara is the fountain head of all glory manifest in the wheel of energies and at whose waking and sleeping the world finds its rise and dissolution.

Yasyonmeṣhanimeshābhyām
Jagataḥ pralayodaya ।
Tam Śakticakravibhavaprabhāvam
Shankaram Stumaḥ ॥

Spanda energy stands for universal consciousness embracing endless cycles of creation and dissolution. It is really in the nature of manifesting evolution and involution of the perceiver and perceived symbolising the entire world of the pure and the impure. Śhankara is in the nature of light and freedom. Śakti is a means between the creative poles of bliss and activity.

Since Spanda is the energy that permeates the universe in its evolution and involution, its study helps proper understanding of self evident truths and right application of the means for enlightenment and realisation. It also explains the method

of approach to the highest principle and the vitality of reality and also the rise of intuition.

" Mama cakhṣuḥ spandate " my eyes are throbbing. " Ghatāt tailam spandate " Oil oozes out from the mud pot. These are ordinary meanings in current use of the word spanda.

There is constant succession of ideas going on in one's mind. If one is mentally supervigilant, he can have the experience of this pure stir of consciousness in between two ideas of the mind. In fact it is a sort of constant inward and outward vibration of consciousness. This stir is named as spanda. Because of this Spanda the absolute Śiva is always feeling his trancendental as well as his universal aspects. His transcendental aspect is felt by him through his inward stir of that Spanda and his universal aspect is felt by him by his outward stir. Both these aspects are true in reality. That stir is always making this universe of limited subjectivity and objectivity appear in countless forms.

" Sā Sphurattā mahāsattā
deśakāla-viśeṣhinī
Saiva sāraṭāyā Proktā
hṛdayam Parameṣṭhinaḥ "

Śpanda is the ultimate principle, It is Śiva the unlimited pure ego. It is the substratum of the universe. Its motion on activity is the cause of differentiation of cognition and action which are the ultimate factors of the world process.

Spanda is consciousness, the vibration, the ceaseless force from which springs all that exists. It is the source of Universal Energy which manifests itself in the intuitive motions of consciousness like fear, joy, anger, etc., and which passes from word to word and from thought to thought (vimarśa). A person, when overwhelmed with ecstasy or joy, when he is very angry or when he runs fast, can feel his own being as immersed in these sensations. Here he experiences Spanda.

SPANDA-KARIKA 1-22

The term 'bliss' also expresses the same concept. Spanda is supreme Universal Power embodying all manifestations. In this, the cause is not different from the effects, though, the effects appear as different. Spanda is the first moment of will (icchāśakti), the initial motion of the spirit. The term sphota (sudden bursting out), sphuraṇa (spontaneous outburst), calana (movement), Kampana (shaking out), niṣyanda (flowing). Udaya (awakening), unmeṣa (opening out), ābhāsana (shining out), unmīlana (uprousing) and sphurattā (vibration) express the concept of Spanda in various ways according to the movement in which the Spanda energy manifests.

An ardent student in the Kena Upaniṣad puts a question to his preceptor for a definite answer thus: " Who impels the mind to shoot to its object? Enjoined by whom does the chief prāṇa

(life force) proceed to function? At whose behest domen utter speech? What God or Divinity set the eyes and ears at their working?

The preceptor answers by stating that the ultimate conscious Force (Spanda) is the source of all actions, emanations, illumination, unfolding, etc., but it is unattached to any one of these uprisings or promptings (aunmukhya). Further he says that it is through the Universal conscious Force (Spanda) that the eyes see, ears hear, mind thinks, intellect grasps, metabolism works, planets move- and thus the grand play of the universe goes on.

The power of Spanda is the dynamic aspect of transcendental Reality. Reality is the abode of all powers which are responsible for all kinds of manifestations and actions. Through introspection the aspirant can experience the inner motive force Spanda. This experience is called ātmabala-sparśa.

Transcendental Reality

That transcendental Reality, which constitutes the essence and identity of every being and therefore which is self evident, is Śiva as an ever-running stream of desire, as a spontaneous flow of cognition and activity, as happiness and intelligence, as all-pervasive—

Ātmaiva Sarvabhāveśu
Sphurannivātaha Cidvibhuh ।
Aniruddhechchā Prasāraḥ
Prasara-dṛkkriyaḥ Śivaḥ ॥

ŚIVADṚṢṬI 1.—1.

Abhinavagupta observes that Spanda is unobjectified desire, which induces Consciousness to deny its original fullness. It is characterised as the form of will-the first moment of Consciousness before it crystallises in the form of discursive cognition. It is also described as *Vimarśa-Śakti* because in the very moment the thought, which in reality is nothing but subject, becomes the object of thought, it transforms itself as 'Aham' and 'Idam'. 'Aham' is Consciousness as activity (Vimarśa) characterised by resting on self luminousness, independent of all others, represented as 'Idam'. It may be known that the two forms of Consciousness 'I' (Aham) and 'this' (Idam), subjective and objective aspects, have one resting place—Cit. The opening up (unmeṣa) and closing up (nimeṣa) from Cit is pure Spanda—the activity of the Lord who is motionless.

Śiva who is Consciousness resting in itself (nirvṛta) is never separate from the triple power-ichchā, jñāna and kriyā-neither in the state of differentiation nor in the state of non-differentiation.

" Evam na jātu cittasya
Viyogastritayātmanaḥ ।
Śaktyā nivṛtta Cittasya
Tadabhāga-Vibhāgayoḥ " ॥

ŚIVADṚṢṬI I.—6.

How these powers appear in the state of differentiation is described by Somānanda as follows:

At the moment in which Consciousness begins to tend towards the creation of the different products which make up multiplicity, one has then the initial movement (tuṭi) of the will. The cause of this tension is a vibration of amazement in the intellect (āmodacamatkāra)—the object of which is the expanding of the whole. The whole is none other than Śiva.

The will has two moments-the initial moment of tension and the will real and proper. The tension according to Utpaladeva is analysis limited by an object Karmāvachchima nivṛttiraumukhyam Beautitude is a simple Analysis.

" Vicitraracanā nānākārya
Sṛṣṭipravartane ।
Bhavatyunmukhita citta
Svachchayā Prathama tutiḥ " ॥

ŚIVADṚṢṬI 1—8.

The inartificial in innate freedom which is characteristic of one's own nature is of the form of Spanda and is identical with Śiva. It is manifest everywhere with reference to both the sentient and the insentient.

We see voluntaristic and mystic tendencies in the monastic Śaivism of Kashmir. The multiple nature of action as an observable external phenomenon is only an expression of the will of the individual. In the process before the commencement of the action we experience within some kind of stir (antaḥspandana) which constitutes the external aspect of the action. The wordly action is therefore a unity because of the oneness of the will and oneness of the purpose.

Though Spanda is expressed in various ways according to the movement in which Spanda energy manifests, Ramākānta, author of a commentary on the Spanda-kārikā, has used it in the special sense of movement-the inner rhythm of aesthetic spiritual experience. This may be characterised as self-flashing of thought or an inner perception like pleasure, pain, etc. It is also used in the sense of unobjectified desire in one's own self-latent impression. (Akarmaka abhilāshamātram).

Etymologically the kinite force of the Lord, when transformed into dynamic force, is Spanda. It is the first moment of will (ichchā) the initial

motion of the Spirit—the first flutter of the projection of pure Consciousness of Reality (prāṇaśakti) in the process of five actions (Pañca-kṛtya), namely, emanation (sṛṣṭi), existence (Sthiti), dissolution (Samhāra or Vilaya), obscuration (tirodhāna) and grace (anugraha).

The vibratory movements of Spanda cannot be understood by intellectual interpretations of metaphysical ideas or by imagination but can be grasped through self-introspection. Here one can observe vividly the various changes or flashes that take place in the satisfaction of wish or desire.

Spanda is that power of Consciousness which infuses life into the physical senses otherwise appearing insentient. The realisation of that power is within the easy reach of one who watches and observe clearly his own free conscious nature. This kind of Spanda animates the senses, causes, creation existence and dissolution. Every phenomenon of animate nature is brought about by the same power. The poises in the starting or emanation of thinking and action in the accomplishment of desire and the various stages in the fulfilment of desire are all instances wherein every sensitive individual can identify the existence of pure Conscious Power (Spanda) in its unmasked state and its various transformations through its power. This pure existence of Consciousness has been described in Spanda-Kārikā (1-5) thus:

Na duḥkham na Sukham yatra
Na grāhyo Grāhako na ca ।
Na cāsti mūdhabhāvopi
Tadasti Paramārthataḥ ॥

SPANDA NIRNAYA

(Where no perceptible, no perceiver exist and where even the state of insentiency does not find room, that in reality is the Principle).

When we are seriously thinking of one aspect of an idea, another aspect of the same idea or another thought suddenly arises in the mind. In this process the resting mentally at the junction-point between the two thoughts is *Unmeṣa.* One should introspectively know this resting in the Consciousness which is the background of all thoughts or images. Here we can experience or identify the conscious Force which is responsible for the sudden change. These variations are fleeting but the source of these variations which pervade both the ideas are unchanging—

Ekacintāprasaktasya
Yathā Syādāparodayaḥ ।
Unmeṣhaḥ Sa tu Vijñeyaḥ
Svayam tamupalakhṣya yat ॥

SPANDA KARIKA III. 9

We have several emotional experiences such as fear, anger, wonder, etc. We may not be able to discriminate these fleeting experiences intelligently but we feel them when they are running with speed. This animating power Spanda is the prompting aspect of Ichchā-śakti (Will power). This arises between two states of consciousness. This is the first prompting power of Cit-tattva.

Vedāntists say ' Vijñānam brahma'

(Brahman is knowledge). Without the power of Spanda—the nature of freedom-Brahman is insentient. In a hymn of Stavacintāmaṇī, Bhaṭṭa Nārāyaṇa praises the Lord thus: "How much fruit, Lord! can the Supreme Brahman bear owing to its neutrality, if Thy masculine power of regulating be not there, in the form of a beautiful female of thy devotion"!

In another hymn of Śivastotrāvalī, Utpaladeva says:

Duḥkhānyapi Sukhāyante
Viṣamapyamṛtāyate ।
Mokhṣāyate ca Samsāro
Yatra mārgaḥ sa Śankaraḥ ॥

UTPALADEVA'S STOTRAVALI.

(That is the path of LordŚiva, in which pain turns into pleasure, poison into nectar and worldly life into liberation).

In the real nature of Śiva—the State of Consciousness of the form of Brahman—there exists the principle of energy (Spanda) as the essence of activity. By means of penetrating observation, concentration and initiation, all this pleasure and pain, the perceptible and the perceiver, etc., can be recognised as emanating from the ultimate principle, Spanda.

Bhartṛhari says that the Reality can be attributed to that alone which remains the same at the beginning, at the end and in the middle. This definitely conveys the sense that Reality alone exists as one's own Self in the form of Spanda energy.

Every Moment is Action:

Every movement in this universe is action. Every action is fleeting but the doer who is responsible for all the actions is unchangeable. The Lord who manifests Himself as the knowledge and the known shines in them. Bereft of them He is Cinmaya (pure Conscious Power). The aspirant who concentrates on and identifies the state of pure existence will reach that Cinmaya State.

In all Manifestations appears utterance. The sound alone glorifies. The four forms of sound are parā, paśyantī, madhyamā and vaikharī. *Parā* (ichchā sā paraiva) is the manifestation of the first flutter which represents a slight movement in the free transcendental Reality which holds in itself

the whole alphabet, as the yellow and white substance in the egg of a peacock does the arrangement of colours. The same parā is called *Paśyantī* (jñānaśaktyaunmukhye) when it assumes the form of yet unstruck sound and is undifferentiated and possesses all the letters in their ungerminated state, as the seed of the banyan tree is before sprouting. Next it assumes the stage of *madhyamā* indulging in the determination of series of ideas, as pad holds the grains. It is called *Vaikharī* when it strikes against the vocal organs such as heart, throat, palate, etc., and brings into manifestation all the phenomenal experiences of the world as form. In the manifestations of the four forms of sound without the loss of its intrinsic nature one can perceive the play of Spanda.

We come near to the actual realisation of Spanda when we notice the emotional changes that take place in the manifestation of higher levels of Consciousness like rūpa, rasa, nāda and bindu. Rūpa is the form capable of creating an agreeable excitement. Rasa is the aesthetic state of Consciousness. It expresses itself spontaneously into poetic expression like a liquid which overflows a vase or it is prediscursive manifestation of a state of mind like interjection or exclamation. Nāda is the undifferentiated cause of the subtle inner speech. It is nothing but the embodiment of all words and their meanings. Nāda is unstruck sound which is objective-*cum*-subjective. Bindu is

the material cause of the pure world and holds it to be distinct from Māyā which is the material cause of the empirical world. Bindu is a form of light which is entirely subjective. In the manifestation of all these forms Spanda can be observed. In whatever form it may appear, spontaneity is its chief characteristic.

The Spanda manifests differently in different fields or spheres, whether subjective or objective, physical or psychological, emotional or intellectual. A person who has raised Spanda will not be affected by objective influences which are binding. His intelligence assumes dualism (bheda) in his experience of pleasure and pain. In concentration and meditation he experiences duality and non-duality (bhedābheda). In subjective contemplation he perceives the Universe as not different (abheda) from himself.

The embodied soul, though in reality identical with that principal of Universal conscious Energy (Spanda), will not be able to apprehend the source of this energy, owing to the three limitations known as anava, mayiya, and karma. When, through right mode of approaching the things external (bāhyaprajñā) and through persistent introspection (antaḥprajñā), these limitations or defilements are eliminated, there shines forth that supreme state of Consciousness where there is perfect bliss, perfect knowledge and perfect authorship.

Siva in two Forms

Siva, remaining unchanged in Himself, appears in two forms—Linga (Pure Consciousness) and Anga (individual soul). As the Supreme Lord Śiva is bifurcated as Brahman and Jīva ; so his Śakti (Spanda energy) is also bifurcated in two as Kalā and Bhakti. One part of it may be regarded as associated with linga and the other with Jīva. According to Vīraśaiva philosophy Śakti and Bhakti are the two modes of different spheres of activity. Śakti is pravṛtti and Bhakti is nivṛtti.

Śiva's innate power Spanda is wholly responsible for the entire creation of the Universe and the same power reacting in the individual leading to final liberation is called Bhakti (devotion). The same power, Spanda, in the reverse trend is liberation. In reality there is no difference between Śakti and Bhakti–the operating forces of Spanda.–

Śaktibhaktyorna bhedosti
Paramārthanirūpaṇe ।
Śaktiḥ Pravṛttirākhyātā
nivṛttiḥ bhaktirīritā ॥

ANUBHAVA SUTRA

One who is vigilant and keen to realise the Spanda principle which is operating in the currents of three gunas—sattva, rajas and tamas—will become awakened before long and attain nijabhāva (one's own nature). One who is absorbed

in mind with this state of Samvit (Consciousness) becomes Supreme Enjoyer and he will be self composed. One who regards the whole universe as the play of the Divine, and is always united with the mind which is fixed on Śiva with the consciousness of identity, is without doubt liberated even while living—

Itīva yasya samvittyā
Kṛtatvenākhilam jagat ।
Sa paśyan Satatam Yukto
Jīvanmukto na samśayaḥ ॥

SPANDA—KARIKA III–5.

After having observed the whole universe as his own body, and after being exceedingly alert in the three states of conciousness (waking, dreaming and deep sleep) and concentrating attention in one place, namely, on the Lord he will have full enlightenment with the divine vision on the basis of Spanda. He will not be troubled by any other thing—

Prabuddhas Sarvadā tiṣṭhet
Jñanenālocya gocaram ।
Ekatrāropayan sarvam
Tatonena na pīdyate

SPANDA KARIKA III–12.

There must be an incessant exertion on the part of the Sādhaka for the acquisition of complete enlightenment which cuts to pieces the veil of

ignorance. Thus, when his mind permeates everything and he comes to know the Highest Principle which forms its substratum, he will not be troubled by external appearance which is the result of the group of Kalās.

It must be remembered that Cit remains' the same in all stages. This surely is the acquisition of immortality. this surely is the realisation of the Self, this is the liberative intuition based on self-faith leading to the identity with Lord Śiva—

Iyameva Amṛtaprāptiḥ
Āyamevātmano grahaḥ ।
Iyam nirvāṇadkīṣā ca
Śivasadbhāvadāyinī ॥

SPANDA-KARIKA II. 7

This is the rise or the manifestation, in the mind or consciousness of the contemplator of the object of contemplation, either in the form of the real nature of Śiva or in the form of the particular deity of the mantra, leading to the attainment of the particular processes to acquire unification. It is not the envisaging of the particular form such as Umāmaheśvara. The attainment of identity with Śiva is due to deep and definite contemplative desire of becoming one with *him*, who is none other than the Universal consciousness.

The whole universe is pervaded by the Spanda principle. The strong conviction " I am Śiva, full of intelligence and happiness, and my body is this universe because of my identity with it, in the form of Consciousness", fructifies in excluding all other desires as has been said by Utpaladeva—

Sākhṣāt bhāvānmaye nātha
Sarvasmin bhuvanauthare ।
Kimu bhaktimatam khṣetram
Mantraḥ Kwaiṣa na siddhyati ॥

STOTRĀVALĪ, UTPALADEVA

(O Lord ! what does not serve as a sacred place to the devotees in this world which visibly is identical with Thee and where does not their Mantra bear fruit ?)

Manifestation—36 Principles (Tattvas)

The Main topics of Kashmir Saivism are God or Ultimate Reality, Universe or World, Individual self, Bondage and Liberation.

Reality in its ultimate aspect is Cit or *Parasamvit*. The Supreme self is called *Paramaśiva*. Paramaśiva is anuttara, *ie*., there is nothing beyond him. He is Cit the supreme consciousness, the Changeless principles of changing experience. He is beyond time, space and casuality. He is Swatantra or obsolute will or Śakti. He is Absolute bliss—

Paripūrṇānanda-Ghana. He is Prakāśa Vimarśa-maya. He is Prakāsa in the sense that he not only shines by himself but makes everything shine by his illumination.

"Tameva bhāntam Anubhāti sarvam".—Kaṭha. He can manifest himself in various forces at will. He is Vimarśa which is non-relational immediate awareness or pure conciousness. It is Vimarśa that is responsible for the manifestation, maintenance and re-absorption of the Universe. It will thus be seen that the ultimate reality is not only universal consciousness but also universal energy.

Ultimate Reality or Paramaśiva has infinite powers and manifiests itself in infinite variety. The following five may be considered to be the main Śaktis or powers. Cit, Ānanda, Ichchā, Jñāna, Kriyā (Pure consciousness, bliss, will, power of knowledge and action force). These will be in a dormant state, calm as the waters of a Waveless ocean. Praśāntasāgara) in the transcendental state. When the Lord desires to create the world, the Śaktis assume the dynamic form cit.

Of the five śaktis three of them, *viz.*, Ichchā, Jñāna, Kriyā manifest themselves in various forms. The other two will continue in their original form but with a limited scope in this created world. The entire world is therefore the manifestation of śaktis which are inseparable from the Supreme Lord.

Manifestation (Universe).

Lord Paramaśiva created or manifested this world out of His free will and on his own accord (Līlā and Swātantryaśakti). He is the absolute reality both in his transcendental and immanent aspects. The world is not separate from him.

Lord Paramaśiva has manifested himself in two forms, *viz.*, the experiencer and the experienced. The experiencer is Grāhaka, the individual self and the experienced is Grāhya, the universe or the objective world. The individual self is no other than Lord Himself with powers limited.

The Universe is divided into thirty-six tattvas or categories of universal experience. These are grouped in two ways, as pure order and impure order. The pure order is divided into five Sub-divisions—Śiva, Śakti, Sadāśiva, Īśvara, Śuddha-vidyā. Out of these five categories, the first two Śiva and Śakti will not undergo any dual change though these are the potential source for further divisions from Māyā down to earth. When the absolute Maheśvara, by his "Swātantrya" or absolute will, feel like letting go the universe contained in Him, in the first vibration or throbing of this will he is known as Śiva. This initial creative movement is Śivatatva. This is the state of pure Chaitanya—Substratum of all changes.

The term Śiva is here used for the ultimate condition of consciousness in its immanent aspect.

Śiva here comprises both the Universal and the individual and manifests as consciousness in conditional form. There is no differentiating attributes to Śiva. It is pure ' I '

Śiva is here called Anāśrita-Śiva because he is the first manifestation of the Supreme being cognising consciousness alone devoid of objects. It is identified as the stage of the Śūnya. There is no objective content in it. It is only an ' avasthā ' —a state.

Though there can be no differentiation between Śiva and Śakti as such, the ' Cit ' is nevertheless known as Śiva in so far as it is free from all differentiating attributes and as Śakti by virtue of its characteristic self awareness Śiva and Śakti are inseparably related to each other as the rays to the flame. Here Śiva and Śakti may be expressed as ' I am ' which is the essence of ' Cit '.

Śakti is Śiva himself in his creative aspect. Śakti Tatva is the energy of Śiva. It is the Śakti that negates the objective side of experience in Śiva. It is Śakti that polarises consciousness into Aham and Idam (I and this) subject and object. Śakti is not separate from Śiva but Śiva himself in his creative aspect. It is His Unmukhatā—intentness to create. Maheswarānanda has beautifully put it in Mahārthamanjarī (Trivendrum Edition).

Sa eva Viśvameṣhitm Jñātum kartum
Counmukhabhavam ।
Śakti Svabhāvaḥ, Kathite Hṛdayatrikone
madhumāmsalollāsaḥ ॥

Śiva himself full of joy enhanced by the honey of the three corners of his heart, *viz.*, Ichchā or will, Jñāna or knowledge, Kriyā or action, raising up His face to gaze (at his owm splendour) is called Śakti.

Maheswarānanda explains this further—

Ydā Sahṛdaya Vartinā śakṭarupamartha
Tattvam Bahiḥ ।
Kartumunmukho bhavati Tadā Śaktiriti
Vyavahriyate ॥

When he becomes intent to roll out, the entire splendour of the universe that is contained in his heart, he is designated as Śakti, *i.e.*, intentness to create.

Śakti is therefore the Kinetic aspect of consciousness.

Śakti thrown up by delight lets herself go forth into manifestation (Utpaladeva's Stotrāvalī).

Ānandochchalitaśaktiḥ Sṛjatyātmānamātmanā

The categories Sadāśiva, Īsvara and Śuddhavidyā are the subtle stages at which quality manifests itself on conscious level.

Sadāśiva Tattva :—When the self is extended to the not-self, external to the self, it is known as Sadāśiva. In this Tattva, Ichchā, or will is predominant. The experience at this stage is 'I am'.

Here, '*AM*' implies 'This'. 'I' am this, I is Aham, a part of the one self. This is 'Idam' Here the 'I' experience (Aham) is more prominent than 'This' experience Idam the Universe. For manifestation (Abhāsa), there must be a perceiver or knower and a perceived or knowṇ, *i.e.*, a subject and an object. Consciousness in this aspect becomes perceptible to Itself-hence a subject and an object, The experiencing entity is here called Mantramaheśhwara.

Isvara or Isvarya Tattva

In this the total experience becomes more defined. It is Unmeṣa or distinct blossoming of the Universe. At this stage Jñāna or knowledge is predominant. The experience of Sadāśiva is 'I am this'. The experience of Iśvara is *this* I am. The objective side of consciousness is made more clear. The experiencing entity is here called Mantreśwara.

Suddha Vidya Tattva

Suddha vidya Tattva is a state which represents an equality in the Sphere of subjective and objective aspects in consciousness.

In this Tattva the 'I' and the 'This' side of experience are equally balanced. Sāmānādhikaraṇyāntā Sadvidyā Ahamidandhiyaḥ. At this stage Kriyāśakti is predominant. The experience at this stage may be called diversity in unity (Bhedābheda

Vimarśātmaka). It is 'Suddha' when Ātman is in a State of unified and undifferentiated consciousness (Cit) Suddha is the immersion of the dispersed consciousness back in itself (Ahantā). Both I and this refer to the same thing. They have samānādhikaraṇa. It is called Suddhavidyā because at this stage the true relation of things is experienced. The experiencing entity is here called 'Mantra'. Up to this stage all experience is ideal. It is called perfect or pure order (Suddhādhvan), *i.e.*, a manifestation in which the Swarūpa or the real nature of the divine is not veiled. The Universal self is predominant in such of them and there is no sence of individuality in any of them. All these states of subtle manifestation are on conscious level (Cit Swarūpa) and the experience is of universal kind.

Māyā and the Five Kañcukas

The second stage is that of limited individual experience. In this order of Aśuddhādhvan the real nature of the divine is concealed by the force of Māyā and the Kañcukas.

Māyā is an aspect of divine Sakti. Māyā is used in different connotations, Māyā from root 'mā' to measure, to form, to build, denotes the power of God to change form and to appear in various marks.

Māyā is both light and darkness. In a sense it is light so for as Māyā the formative power of

Īśvara-the divine art, and darkness in so far as it conceals the Lord or Ātma.

Māyā is the gross power of consciousness. It accounts for the manifestation of form out of formless . It limits the universal condition of consciousness and produces limited experience. It is the limiting principle of the divine, the finitising power of paramaśiva, the source of the five Kañcukas. Its distinguishing feature is the ignorance of their real nature (Svarūpakhyāti) and consequent imperfection of their powers of knowledge and action. Māyā is 'Bhinnavedyaprathā' Illusion of objects as different and distinct entities. Māyātattva is the primary cause of all limited manifestations by hiding the true nature of the self.

The categories Sadāśiva, Īśvara and Sadvidyā are the subtle stages at which duality manifests itself on conscious level and the experience here is universal. The next impure or imperfect order consists of thirty-one categories from Māyā down to earth. From now onwards, limited individual experience begin. The nature of the divine is concealed because of Māyā and the five kañcukas. Sankoca or Limitation begins and duality becomes more explicit. We see the working of the Māyā in all states of this impure order. Māyā draws a veil (āvaraṇa) on the self and obscures the true nature of the self, limits his

power and brings about differentiation and multiplication.

Māyā makes experience measurable, *i.e.*, limited and severs 'This' from 'I' and 'I' from '*This*'. Māyā draws a veil (āvaraṇa) on the self, owing to which he forgets his real nature and thus Māyā generates a sense of difference (Vibheda Buddhi). Māyā is real in as much as it is the creation of the Supreme Lord Paramaśiva. Māyā is the most distinctive power of the universal self in its creative aspect. It manifests diversity and is also the force of obscuration. Māyā is the principle pervading the whole of the lower creation of the impure order. It is beyond the comprehension of our senses. As an aspect of universal self it is eternal.

The products of Māyā are the five kañcukas or coverings or the five sheaths of the individual soul. The five aspects of Māyā are the five Kañcukas which are the five eternal śaktis of parśiva in a limited form. The obscuring power of Māyā acts as veil upon the compitence, omnisence, self contentment, eternity and freedom of the supreme self and thus acting is known as Kāla, vidyā, rāga, Kalā and niyati, respectively.

Kāla :—Reduces the sarvakartṛtva (Universal authorship) of the universal consciousness and brings about limitation in respect of authorship.

Vidyā:—Reduces the conscience (Sarvajñatva) and brings about limitation of knowledge.

Rāga:—Reduces all satisfaction (Pūrṇatva) of the universal and brings about desire for this or that.

Kāla:—Reduces eternity (Nityatva) and brings about limitation in respect of time.

Niyati:—Reduces freedom (Swatantratā and pervasiveness (Vyāpakatva) of the universal and brings about limitation in respect of cause and space.

These five delimiting potencies are subjective in nature and are collectively called kañcukas or sheaths or cloakes of the sentient being. The individual self who is thus associated with the five kañcukas together with Māyā is called puruṣa.

The 3rd stage consists of twentyfive tattvas and begins with the limited individual Puruṣa.

Śiva subjecting himself to Māyā and putting on the five kañcukas or cloakes which limit His universal knowledge and power becomes puruṣa or the individual subject. The Puruṣa is the self affected by Anavad and Karma malas and represents purely the subjective

element in the midst of the body, the senses, the vital airs, the mind and the buddhi. Tantralôka IV 164-5. Puruṣa does not merely mean the human persons, but every sentient being that is thus limited. Puruṣa is called Aṇu because of the limitation of the divine perfection 'Purṇatvabhāvina Parimitatvādamutram, Aṇuḥ, ātmā dehapuryaṣṭakādhiaḥ' —Para trimśika.

Māyā śaktyā Svarūpam grāhayitvā sankucita grāhakatāmaśnute tadā puruṣa samjñaḥ. Para-pravasika-Page 7-8.

Prakṛti

While puruṣha is the subjective manifestation of the 'I am this' experience of Sadvidyā, Parā Prakṛti is the objective manifestation—the objective effect of Kāla. Prakṛti is the root or matrix of objectivity.

> '*Vedyamātram, Sphuṭam, Bhinnam,*
> *Pradhānam Sūyate Kāla*'
>
> TANTRALOKA AHN. 9

Prakṛti is the repository of the three principle qualities-Satva, rajas and tamas (Brightness, active force and inertia.) These are the gross forms of

his śaktis of Jñana, Ichchā and Kriyā, respectively. These three qualities in this prakṛti-tattva, will be in a state of equilibrium. Puruśa is the experiencer (Bhoktā) and Prakṛti is the experienced (Bhogya).

Next we come to tattvas of mental operation.

Prakṛti differentiates into antaḥkaraṇa (the psychic apparatus, indriyas (senses) and Bhūtas (Matter).

Antaḥkaraṇa is an instrument—a psychic aparatus of the individual—which consists of Buddhi, Ahankāra and Manas. Buddhi is the power of discrimination. Ahankāra which is the product of Buddhi is the identification of personal ego or I consciousness. This may be termed the self-appropriate identification of the universal self. This identification of 'I' ness is limited and confined to the physical body of life. Manas which is the product of Ahankāra is the powerful picture-making instrument. This receives impressions with the co-operation of the senses, forms perceptions, and builds up images and concepts. The difference between Ahankāra and Manas is that the former is static and the later is kinetic.

Next we come to the general principle of sensible experience. Ahankāra divides itself into three divisions in the further process of creation *via.*, sāttvikāhankāra, rājasāhankāra and tāmasāhankara. The off-shoots of Tamas are the five

tanmātras, primary elements of perception and the five bhūtas or gross elements. The off-shoots of Sāttvikāhankāra are the ten sense faculties. Rājasāhankāra is an active force co-operating in the form of the above two lines of creation.

Manas, buddhi and ahankāra together with the five tanmātras form a group of eight known as puryaṣṭaka (Sūkhṣma śarīra) in which the soul leaves the body at the time of death.

Lord Paramaśiva has two aspects, transcendental and immanent. He assumes the form of individual self in several stages from Śiva down to the bound Jīva. The transcendental Supreme being is all blissful, self-existant, unrolated, independent (Swatantra) and self-luminous.

The immanent Supreme being is the all pervading and is the underlying principle of subjective and objective activities. In this aspect he sustains the universe· As individual self he is no other than Śiva himself with his power limited.

TRANSENNDENTAL PARAMASIVA

Universal Manifestation in these.

1 Śiva 2 Śakti	Ever existing inseparable realities.	Suddha Vidyā pure order These five principles of subject-object are on conscious level (Citsvarūpāvasthā)
3 Sadāśiva	Consciousness of 'I' 'I' experience is more prominent than 'This' experience I am	
4 Īśvara	Consciousness of 'I' and 'This' experience is equally prominent 'This I am'	
5 Suddha Vidya	Consciousness of both 'I' and 'This' is equally prominent 'This is this' 'I am I'	
6 Māyā	Limitation of powers through Māyā	These six Kañcukas (Coverings of the soul) envelop the soul and make for its finitude—This is limited individual experience.
7 Kalā	Limited authorship (Sarvakartṛtva omnipotence is limited)	
8 Vidyā	Limited knowledge (Sarvajñatva-omniscience is limited)	
9 Rāga	Limitation in respect of desire (Pūrṇatva-completeness is limited)	
10 Kāla	Limitation in respect of time (Nityatva-Eternity is limited)	
11 Niyati	Limitation in respect of all pervasiveness (Vyāpakatva—all pervasiveness is limited)	

12 Puruṣa	Limited individual enveloped with Kañcukas	Two principles of subject-object.	
13 Prakṛti	Three affections of Sattva, Rajas and Tamas		
14 Buddhi	Intellect	Antaḥkaraṇa (Psychic Operations)	
15 Ahankara	Individuation or egoity		
16 Manas	Collective sense data		

Universal Mind—(Maheśvara)

The ultimate has two aspects—transcendental (Viśvottīrṇa) and immanent (Viśvamaya). The inmanent aspect is described as prakāśa-Vimarśamaya. The individual mind is not different from the universal mind—the Maheśvara.

An analysis of the individul mind will reveal what the universal mind is and how it acts. Individual mind may be spoken of as prakāśa-Vimarśamaya. Individual mind is the substratum of psychic images and receives reflection of external objects at the time of perception. It may be recalled here that the mind has got residual traces of past experiences and these are revived at the time of remembrance, imagination and dream. In every act of direct perception a stimulus is engendered from the external objects and residual traces of imagination or dream are revived. These

images-external and internal-can be compared in a way to those of the mirror which reflects the object. The individual mind which is self luminous receives reflections independently, of any external illuminator. It receives reflections and makes them shine as identical with itself. This is *Prakāśa*.

The other aspect of the mind, which is *Vimarśa* takes, at will, the affections that are retained in the form of residual traces as in the case of remembrance, applies to the psychic images formed by perception of external objects, analyses, synthesizes and constructs new ideas and things. This aspect of the universal mind is self conscious which is an activity. By remembrance of experience and the synthetic activity of a permanent subject, which holds various experiences together and relates them in various kinds of cognitions the universal mind holds within, all the innumerable forms of the universe and possesses the powers of cognition, remembrance and differentiation.

The universal mind brings forth everything by itself. The concretisation of an aspect of will is the universe and also the limited subjects. It is self conscious will, which is freedom of thought and action. It is technically called *Maheśvara.*

Maheśvara represents that state of all-inclusive universal self in which all the 'Ābhāsas' have a

distinct existence from the self. It forms the permanent substratum of all that is objective. It is beyond the limitation of time, place and form. It is a self-shining entity. It is perfectly free and independent of both the external material and the instruments.

I. P. V. I. 188.

Universal consciousness is called maheśvara because it controls, in every way, not only all that we can conceive but also all that which is beyond the conception of our limited power.

I. P. V. O. 44.

The unification of Ābhāsas is the work of the permanent limited perceiver who is no other than Maheśvara—the remembering self which retains within all the former experiences with their associated objects and appears at the time of remembrance as identical with the body or the vital air, etc., according to the need of the occasion.

I. P. V. I. 119-20
I. P. V. 1. 129.

Nature and Causes of Bondage

It is common belief of all schools of Indian philosophy that ignorance (Avidyā) is the cause of bondage and that knowledge is (Vidyā) the means to liberate ; but there are differences is regard to

the exact nature of ignorance and knowledge. In the system of pratyabhijñā literature, ignorance does not mean total absence of knowledge. It only means imperfect or limited knowledge as is found amongst ordinary people. Here the limitness consists in the limitation of the powers of knowledge and action. This is called intellectual ignorance (Bauddha Ājñāna). This is different from spiritual ignorance which is simply consciousness of self-limitation which remains even in subconscious state. Intellectual knowledge can effect salvation if it is accompanied by spiritual knowledge.

According to this system bondage of the individual is due to innate ignorance which is known as *Anavamale*. It is beginningless, though it can be destroyed. Final release consists in the destruction of Anava. It comes about by the *limitation of Ichchā Śakti* of the Supreme. Here the individual considers himself a separate entity, away from the universal stream of consciousness. This impurity called Anava is due to loss of conciousness of Cit's (self) essential nature which consists of omniscience (Svarūpahāni) and omnipotence. Here the limitedness further consists in the obscuration of the real nature, by the loss of consciousness of freedom (Swātantryahāni).

The individual self with the association of the categories of the impure order further limits his

conscious powers in the form of *Māyīyamala* and *Kārmamala*. Māyīyamala is the limiting condition brought about by Māyā—'Bhinnaveyaprathā' that which brings about the consciousness of differences. This is as a consequence of the *Limitation of Jñānaśakti*. Kārmamala is the mala of action. It is the Mala (Defilement) which enchains the self by good or evil action. It also has connection with the Karma of past existence. The limited desire of limited individual is spoken of as the primary cause of all kinds of associations and experiences and leads to good and bad actions and their consequences. In Sūtra 9 of Pratyabhijña Hṛdaya it is stated that in consequence of the limitation of Śakti, Cit (the reality of the Supreme being) which is all consciousness becomes mala-covered 'Samsārin'.

The Lord who is the essence of consciousness conceals his real nature of non-duality and assumes duality all round. Then the will power (ichchāśakti) whose sovereignty is unrestricted, assumes limitation and becomes *Anayamala*. Then comes differentiation or defilement of its omniscience (Jñānaśakti) and reduces itself into limited knowledge. This is what is called *Māyīyamala* which consists of the apprehension of all objects as different. Next, the all doership or omnipotence of the Lord becomes reduced to limited authorship. This is called *Kārmamala*.

The Śaktis (Powers) omnipotence, omniscience, omnipresence, perfection and eternity appear, respectively, as Kalā (Limited authorship), Vidyā (Limited knowledge), Niyati (Limitation in respect of perfection), Kāla (Limitation in respect of time). Thus constituted, the self (Ātman) is called *Samsārin* (transmigratatary being). Even in the Samsārin Stage, the individual self's Śivahood may be recognised.

Anavamala or defilement here forms the subtlest covering of the Soul. Next covering consists of Māyā and its five evolutes,—the five Kañcukas. Thc 3rd outward covering is a gross outward one inthe form of body. The self is thus enrapped in three sheaths.

Paramārthasāra—Abhinavagupta Śloka-24

The Anava defilement obscures its real nature of the self. Next is the subtle Māyīya defilement consisting of six cloaks of Māyā which causes the conception of different in the subject of thought and action. Last is the defilement Karma which takes the form of the gross material body and which the soul suffers the fruits of its works of merit or demerit.

" As the seed of involuore, bran and awan puts forth no sprout, so the self stripped of defilement of Māyā and Karma puts forth no sprout of physical life " (*a*).

Here those defilements Anava, Mayiya and Kārma may be compared to the husk (the outer covering) the bran (the inner covering) and the thinner or subtle sheath, covering the rice. Just as the seed rice without the three coverings cannot sprout, if sown in the land, so the self cleansed of these defilements-gross, subtle and subtler-will not pass into incarnation or birth but becomes one with Maheśvara.

Tusha Kambuka Kimaśāruka muktabeejam
Yathānkuram Kurute ।
Maiva tathārṇava māyā karma
vivukto bhavānkurayatma ॥

PARAMARTHASARA 57.

Upāyas—(Means of Realisation

The aim of the Upāyas is the liberation from bondage. Bondage consists of three malas (Impurities or defilments) that abstruct the light of consciousness—Caitanya—the Ātma. The three malas are Ānava. Māyīya and Kārma Ānavamala (Limited consciousness) is one devoid of independence (Svātantryahāni) Māyīyamala or Māyāmala hides the true nature of the self and brings about the consciousness of difference. Kārmamala enchains the self by good or evil action. In order to obtain release from bondage by getting rid of these malas our ancient seers have prescribed several ways and means according to the

abilities of the aspirants (Sādhakas.) The mneas are called *Upāvaṣ*. Upāya is here defined as merging into, its ultimate form, the highest reality of that which being apparently separate from the ultimate, is limited. In other words upāya is used for '*Samāveśa*' which means complete or perfect immersion or merging into the ultimate. This process of immersion appears to be a complete reversal of that of the emergence.

TANTRALOKA I. 205

Liberation is nothing else but awareness of one's true nature. It is transformation of individual mind into universal consciousness, *i.e.*, 'I' consciousness into 'Śiva' consciousness. This can be achieved by getting rid of the three malas above named by adopting the four means or upāyas which are prescribed as very important as they embrace the whole range of means of self realisation. These are Anupāya, Sambhavopāya, Śaktopāya and Ānavopāya.

Anupāya or Atmopāya, Ananyopāya or Ānandopāya is recommended for individuals who are far advanced in their extention of consciousness. It is intended for those who are capable of plunging themselves into that state of consciousness by transcending plurality. They need only a word from a responsible quarter stating that " Thou art Paramaśiva". On initiation from an enlightened guru (Preceptor) this individual becomes capable

of identifying his true nature with Paramaśiva. Such individuals need not have recourse to rituals, ceremonies, phychological practices and the like. The following description given in Īśvara Pratyabhijñā Vimarśinī (Tattva Sangrahādhikāra) expresses the nature of this Upāya in a practical way.

When once the presence of the true nature of Śiva, in all, is recognised through indisputable experience—the means of knowledge of scriptures or instructions from Guru to the mind lose all their value. When it is known that the ornaments have been made of gold there is no necessity of knowing the instruments by which they are made. When *Sattyatā* (reality) is experienced every where, that knowledge is true and firm like the one we have of our parents.

Ekavāram pramāṇena Śāstrādvā Guruvākyatah
Jñātā Śivatve Sarvasthe Pratipadyāddhṛdātmana
Karaṇêna Nāstikṛtyam Quāpi Bhāvanayāpi vā
Sakṛd Jñāte Suvarne Kim Bhāvanā Kāraṇādinā
Sarvadā Pitṛmātrādi Tulyā Dārdhyena Saṭyatā

Sambhavopāya or Ichchopāya

The exercise of will power is the most important factor in this upāya. Those who are advanced in Spiritual knowledge and who are able to transcend intellectual and mental stages by energising their will power, are eligible for Sambhavopāya. This is the path of conscious

awareness. Here one starts with the analysis of 'Panca Kṛtya' and 'Vikalpakhṣaya'. Rituals and ceremonies are not of much importance. There is no need for aids of worship. The individual meditates on the highest tattva or principle which begins by thinking 'The self alone is all this'. By so doing, he becomes the Lord of the manifested universe. For attaining this one should constantly dwell on the thought 'I am the Ātma of the universe.' 'Ātmaivedam Sarvam'. By repeated attempts to rise to the unshakeable knowledge of oneness (Nirvikalpajñāna) one must dwell on the thought: "The objective universe has emanated from me, is reflected in me, and is not separate from me."

Matta Evoditamidam
Mayaiva Pratibimbitam
Madabhinnamidam Ceti
Tridhopāyaḥ A'S *Sambhavaḥ.*

TANTRALOKA ANHIKA III. SLOKA 281.

The descriptions of Pancakṛtya and Vikalpa-khṣaya are given separately.

To such individual the distinction between subject and object disappears. By this means one will be able to energise his will power and he will identify himself with Paramaśiva and thus reaches the bliss of Samādhi.

Incidentally it may be noted here that by the practice of introspective meditation it is possible to sense momentary intervals between the consecutive states of consciousness when the supreme light flashes forth (Citprakāśa or cit Samsparśa) and the man becomes a 'Bhairava.' He becomes conscious of himself as the universal unconditioned consciousness—that is Śiva. This state is Śhāmbhava.

Another method prescribed is by meditation on Śakti Chakra. By this means he obtains lordship over the Chakras and miraculous powers (Siddhis).

Śaktopāya or Jñānopāya

Śaktopāya requires psychological practices and transformation of inner forces (Sarva Śaktivilolatā) to direct the mental impressions from duality to unity or from diversity to unity. Śaktopāya is otherwise called Mantra Śāstra. Mantra is not a mere concatenation of sounds. Mantras are the body of Śakti-the mātṛka. Mantra becomes efficacious when the Citta (mind) attains unity with the divinity behind the mantra. Somānanda here refers to a stream or light of consciousness when one recites a particular mantra. Will, effort, knowledge, action, etc., are no longer perceived in their particulars but are fused and mingled with one another. This is one of the ways of tension or vibration or Spanda.

This tension is perceptible in the locus of the heart when one remembers suddenly, a thing that must be done at the moment, when one receives good news, when one experiences fear unexpectedly, when he sees a dear one whom he had not seen for a long time, when one pronounces emission, when one reads quickly, when one runs fast, etc. On each of these occasions there is a mingling of all the powers (Sarvaśakti Vilolatā).

'*Sa Ca Dṛsyahṛddeśe Kāryasamharaṇakālataḥ.*
Praharṣaveda Samaye, Dārasandarśana Kshane
Anālocanato Dṛṣṭe Visarga Prasaraspade
Visargokti Prasange Cha Vachane Dhāvane Tathā
Eteṣveva Prasangeṣu Sarvaśaktivilolatā.'

Śivadṛṣṭi

Mantras are the body of Śakti—the mātṛka. By effort the Citta attains unity with Śiva beyond the mantra, a combination of special sounds. The mātṛka, the body of Śakti is like a sleeping serpent coiled round the spark of light—*bindu*, concealed in the heart. The concentration of this spark on her rouses her. By continued practice the man attains '*Mantra Vīrya*' by which his intellectual powers and bliss increase. By proceeding further and acquiring '*Prātibhajñāna*' or true knowledge, one reaches *Khecarī*—the state of Śiva. By thus exercising his energies by conscious effort he will be able to transform his whole being, inner and outer activities. Gradually the feeling of duality becomes

thinner and thinner and finally merges in pure consciousness or cit or parāsamvit.

Uchcara Rahitam Vastu
Cetasyeva Vicintayan
Yo Śamāveśampnoti
Śāktassotrābhidheeyate
Śivasūtravimarśinī

2ND UNMEṢA SUTRA 10

Ānavopāya or Kriyopāya

The individual self is enclosed in three veils, the gross, physical body, (Deha), the eightfold purya-ṣṭaka (the Subtle body composed of Buddhi, Ahankāra, manas and tanmātras) otherwise called Sūkshma Śaria) and the Kañchukas as composed of niyati, Kalā, *rāgā*, Vidya and Kāla, and the forces of māya. Besides these there are the forces of Karma. All these bring about limited consciousness. The individual soul thus becomes '*anu*'—limited self. In order to remove these veils one should transcend each group of tattvas comprising the above limitations. This can be effected by meditation, on the groups as being a body objective to him. This is what is called '*dhyāna*'. Dhyāna should be accompanied by Prāṇāyāma, dhāraṇā, pratyāhāra and samādhi. Prāṇāyama leads to the dissolution of prāṇa in the fire of udāna, in the central nādi. Dhāraṇā the steadying of 'Vāyu' in the parts of the body which correspond

to the elements is the means of Subjugation of the 'bhūtas'. Pratyāhāra draws the 'Citta' from the bhūtas (Elements) and leads on the Samādhi-consciousness independent of objects. This gradual progress towards Samādhi is the characteristic of *Anavopāya*.

In this upāya the limited self utilises the instruments of the lower order (Karaṇaś) which are the means of bondage and turns them as a means for complete transformation. The means he employs are regulation of prāna, (vital force) external worship of God, physical exercises and psychological practices–particularly concentration and meditation. In this upyāa the senses, prāna and manas are pressed into service. This is also known as *Kriyopāya* as repetition of mantra and practices of rituals, etc., play an important part in it.

It is also known as *Bhedopāya* because this discipline starts with a sense of Bheda or difference. By following this Upāya the individual will be able to see the world with a higher vision and will get '*Samāveśa*' or serene consciousness. He feels the objective universe as non-different from the Supreme being and identifies himself with tfie absolute. He can realise such samāveśa even in this terrestrial world by realising the essential unity between subject and object. Ordinary people with their intellectual attainment may think and feel that the objective world is

different from them but those who have experiences (Samāveśa) will realise the essential unity in diversity.

Uchcāra, Karaṇa, Dhyāna, Varṇasthāna, Prakalpanaiḥi
Yo Bhavet Samāveśaḥ Śamyagānava Uchcyate

ŚIVASUTRAVIMARSINI—SUTRA 4

The graded expansion of consciousness by means of Upāyas-Ānava, Śākta and Śambhava may be summarised as follows.

Ānava is that inspiration of Rudraśakti which is attainable by utterance, conscious mental discipline (Karaṇa), contemplation, incantation on bodily centres.

Śakta is the same of that stage which is obtainable by the contemplation by the mind on the object of meditation accompanied by utterance.

Sambhava indicates the stage which is produced by the deep and penetrative spiritual insight involving absolutely no mental concentration on any particular object.

Nature of consciousness in the spiritual realm— by the various processes such as mudrās, revelation, unification through immersion, identification, tc., are similar to Anavopāya and Sambhavopāya, The man who attains that state of consciousness

by unifying all knowledge in universal shining, lives and moves in such " Vacuity or void (Śūnya) through the unification of all synthetic and analytic conscious processes and the full development of Supreme sound drowning all other sounds. This theory refers to unexpected realisation of the universal real nature wherein all things inhere and all operations are unified. This is called '*Svarūpalābha*'.

Pancakṛtyas

Pancakṛtya is a five feld act of Śiva, *viz.*, Sṛsti (Emanation) Sthithi (Maintenance) Sāmhara (re-absorption) Vilaya or Tirodhāna (Cancealment of real nature or obscuration) and Anugraha (grace). The individual self performs in a similar manner, these five acts of Śiva, constantly, in a limited sphere and form. To that extent the individual's śivahood persists and it will help him to believe in his essential śivahood.

' Tathāpi Tadvat Pancakṛtyāni Karoti'

PRATYABHIJNA HṚDAYA—SUTRA 10

Sṛṣṭi :—Paramaśiva out of his free will lets go out of himself and brings about the world process which is implicitly contained in him. He unfolds the universe on his own canvas out of his frce will.

' Svechchayā Svabhittau Viśvamunmīlayati'

PRATYABHIJNA HṚDAYA—SUTRA 2

He does not require an extra material to bring about the world process. The world is only an emanation and not a creation from an outside material.

Sthiti.—He maintains or preserves the universe and controls it according to his own Plan.

Samhāra.—He withdraws or absorbs it within himself. It does not mean destruction.

Vilaya or Tirodhāna.—He keeps the absorbed universe within himself in an unmanifested form so as to recreate it according to his own will and wish. This is the function of Śiva in absorption.

Anugraha.—He redeems the individual selves through his compassionate grace.

The first four acts are cosmological. The last is Soteriological.

The invocation stanza of Pratyabijñā Hṛdaya Inunciates these five acts of Śiva as follows :

Adoration to Śiva who eternally brings forth the five processes, who manifests the highest reality and whose essence is nothing but consciousness and bliss.

'Namasyesha Satatam Panchakṛtyavidhāyine
Chidānandaghana Śivātma Paramārthāvabhasine'

The individual self constantly performs in a similar manner in a limited sphere and form these five acts of Paramaśiva. The individual's mental

perceptions are his creation. Retention of what he perceives is preservation. Merging of these perceptions into consciousness is absorption. The deposit of these perceptions in consciousness (cit) with the idea of recalling them before his mind whenever necessary is called obscuration. The complete merging into pure consciousness without repeating is Anugraha or grace. This can be illustrated by an example from our daily experience. The flash of a thought or idea in our mind is creation. The retention of that thought or idea, for however short a time, is preservation. The flashing of another thought or idea gives rise to absorption of the original thought or idea. The depositing of the old idea or thought absorbed in consciousness with the object of bringing it back by smṛti or remembrance whenever necessary is obscuration. The complcte merging of the same idea in Cit or pure consciousness without its emergence is grace.

By adopting and practising the Panchakṛtyas described above by pondering over this five fold act of the Lord and the authorship of the five fold act occurring within one's own personal experience with firm understanding, the limited self will understand the essential nature of consciousness and experience that he is no other than Paramaśiva.

Vikalpakṣaya

Mind is a mine of ideas accumulated from time immemorial. Mind is responsible for various concepts. The ideas that arise in the mind in a variety of ways out of difference of perception and differentiation in the nature and activity of the individual mind (citta) are called Vikalpas. Vikalpa means difference or perception of differentiating cognitions. These impressions or cognitions or ideas arise one after another like waves upon the sea. Determinacy is their chief characteristic. It distinguishes the object of cognition 'This' from 'Not this'. It is dependent of consciousness of distinction and unification.

Vikalpas or ideas arise out of mental agitation (Kṣobha) and are the source of all pleasures and pains and obstruct in the evolution or extention of consciousness. After knowing the nature of Vikalpas we can liquidate the impure Vikalpas with pure Vikalpas, or merge all Vikalpas good and bad deeply in consciousness and bliss which enables one to have tranquillity by means of 'Nirvikalpa bhavana mudrā'.

Sarvo Mamāyam vibhavaḥ ityevam parijānataḥ
Visvātmano vikalpānām prasarepi Maheśatā.

He who experiences by meditation or otherwise that all glory of the supreme is mine and that the entire cosmos is his self and possesses 'Mahāsattā' (Universal consciousnees) in spite of vikalpas having their play in him.

Anugraha or divine grace in the last means to liquidate these ideas in consciousness since all ideas emanate from the same source. The more we liquidate these ideas into consciousness the more we get extention of consciousness. By this kind of psychological analysis we become conscious of our actions and reactions of the various ideas. We will then try to transcend the mental plane which is the basis of all these conflicting and divergent ideas.

When the individual reflects as to the course of his impressions and their transfigurations in the light of five functions stated above he will realise that pure 'cit' or consciousness is the basis of all manifestations. This is one of the means for the identification of his native state. From an analysis of the five functions previously named the limited self can experience that he is no other than Paramaśiva.

The individual self is identical with the supreme self and can attain to perfection by stability of meditation on the significance of the word 'Aham'. The universe is an aggregate of the mātṛka from 'A' to 'Ha' and may be traced to 'A' as the source.

'Mantra Varṇātmakāḥ Sarve
Sarve varṇāḥ śivātmakāḥ'

The essence of all mantras consists in letters or words is Śiva. The deep impart of the sacred word

'Aham' which contains within itself all the letters of the sanskrit alphabet. Contemplation on the word 'Aham' will break upon the mind the vision of the highest reality and absorb all finite thought. The dawning of the vision of paramaśiva in the mind in the course of meditation and thereby clearing away of the impurities is the way to recognition of oneself as Paramaśiva. This means is called '*Citta Saṃskāra.*'

When a man begins with thinking 'The self alone is all this' 'Ātmaivedam Sarvam' and by repeated attempt to elimination is able to rise in the unshakable knowledge of oneness (Nirvikalpa-jñāna) in the form of the self, he is said to follow the path of knowledge. The mental activities of meditation are the most important factors in it.

Krama Mudrā

Krama System is another sister development of monastic trend of Kashmir Śaivism. It posits 'Kālasankarṣinī' as that ultimate principle and the highest category of experience. The notion of Kāla (Time) is synonymous with that of Krama (Succession).

The indentification of Kālaśakti, with the emperical phenonmena of succession, involves all categories of experience. Hence it is designed as *Krama Śakti* also. In Trika, Kālaśakti is poised for bringing about the multifarious phenomena or the manifestation of the temporal phenomena.

The two parallel lines of space and time known as Deśādhvan and Kāladhvan originate from 'Kālī' or 'Kāla-Sankarṣinī'. It is called Kāla-sankarṣinī because it always appears eager to annihilate Kāla. This process is technically called 'Kālagrāsa'—Kālasankarśinī is perfect consciousness. It is responsible for manifesting two trends constituted by the transcendent-*cum*-empirical aspects comprehending the entire world of our discourse. In this, there are no formal categories of subject and object. It is said to discharge two functions:—(1) Exhibition of difference within itself and (2) the display of causation process. Its co-existance or equation with Suddhavidyā (Pure consciousness) is significant. This suggests that Kalasankarṣinī is nothing but experience pure and simple. Kalasankarṣinī is a supra-sequential principle that curbs the tendency for the rise of time consciousness. It is a realm of absolute unity, in which all diversity and opposites lay in perfect union. It is a process of gradual elimination of succession and determinacy.

This phenomena is called 'Kali' as it stands for the antological unity of the categories of experience.

'Krama mudrayā antassevarūpaya bahirmukhataḥ Samāviṣto bhavati Sādhakaḥ'

Tatredam bāhyātantaḥpraveśḥ, ābhyantarāt bāhya-Svarūpe praveśaḥ āveśavāsāt jāyate iti Sabāhyāntaroyam mudrākramah.

KARMASUTRA

The mind oscillates alternately between the internal and external. Owing to the force of 'Āvesa' one can turn inwards from the external and *vice versa.* This is called *Krama Mudrā.* Krama means succession of the cyclic consciousness of emanation (Sṛṣṭi), maintenance (Sthiti) and re-absorption (Samhṛti). Mudrā is not used in the sense of merely giving joy but in the sense of sealing up the universe into Turīya state of consciousness. The nature of mudrā is an eternal activity—*Samāveśa which is external and internal at the same time.* It dissolves all fetters and gives joy of the highest type. Turīya consciousness assimilates to oneself the succession of emanation, maintenance and re-absorption, which already rest in the self. This process is called *Krama Mudrā.*

The aspirant obtains ' samāveśa ' and becomes '*Samāviṣṭa*', *i.e*,, one who has realised the unfolding of the highest śakti even while he is extroverted, *i.e.*, even when he is experiencing the sense world. One obtains full consciousness of the perfect self by means of Krama Mudrā.

In mudrā the yogin concentrates successively on the circles or spheres of consciousness relative to

emanation stabilising and re-absorption. This is nothing other than Cit Śakti which manifests itself in Turīya. It is inwardness in spite of his outward gaze. By virtues of 'āveśa' there takes place in this mudrā from the external into the internal and then a penetration from the internal to the real nature of the external.

In this connection Khecarīmudra may be cited. In this 'manas' (Mind) should be firm and fixed without support, breath firm and fixed without restraint, sight firm and fixed without a glance.

The process of Krama Mudrā can be better illustrated by one of Laliswari's profound peoms.

Bless be my life
My guru taught me
One simple truth
He said to me
', Enter then within from without"
In that one master-word
Of my Master was I blessed
And so I moved from place to place
A wanderer starting from 'without'
Until I knew that it was
To enter 'within' 'Inner Realm".

Another Mystic Poem of Lalla

" I wearied myself seeking for him and searching
I laboured hard and strove beyond my strength

I looked for Him; Alas, I saw that his door
was shut with bolts
I gazed and gazed with longing in my heart
With silence in my Soul, I gazed and Gazed'
and the 'Gaze' grew into a 'Glimpse' of the
'Lotus—face'."

'I renounced the external, way I merged myself in the Will Divine, and annihilating 'I' reached the supreme abode where nectar flows.'

She, desiring nothing and annihilating 'I' resigned herself to Him in absolute self surrender in longing and love, abide in the Will Eternal.

Paramaśiva transcends all Kalās. In order to obtain samaveśa one has to transcend Kalās and shed his limited nature—Kalā is a phase of manifestation.

1. *Nivṛth Kalā*
2. *Pratiṣṭhā Kalā*
3. *Vidyā Kalā*
4. *Sāntā Kalā*
5. *Sāntālīta Kalā*

Kalā here means phase of manifestation.

The modification of *Bindu* which follows from a disturbance of its equillibrium (Kṣhobha) under the stress of divine śakti gives rise to five kalās which appear as it were like five cancentric circles with greater and greater expansion.

These Kalās which precede further progressive modifications called tattvas and bhuvanas bear the

names of Nivṛtti (outermost) pratiṣṭhā vidyā, śānti and Śāntyatīta (in most). This repr esents one line of the evolution of bindu as that of the objective order (urtha) and the other is represented by the evolution of Nāda.

The whole manifestation is divided into five kalās or phases.

The lowest is Nivṛtti kalā—It is formed mainly of pṛthvī tattva and has 16 bhuvanas or planes of existence.

Pratiṣṭākalā :—This is the 2nd kalā counting from the lowest kalā, *viz*., Nivṛttikalā. This consists of 23 tattvas from gala tattva up to pṛthvi tattva, and contains 56 bhuvanas.

Vidyākalā :—This kalā contains 7 Tattvas from Puruṣatattva up to Māyā tattva and 28 bhuvanas.

Śāntakalā :—This contains 3 tattvas, *viz*., Suddhavidyā, Īśvara and Sadāśiva and 18 bhuvanas.

Śāntyatītakalā—This is comprised of only Śiva and Śakti tattva and has no bhuvanas. Paramśi va transcends all kalās. The total bhuvanas is 16 plus 56 plus 28 plus 18, *i.e*., 118.

Sapta—Pramātṛs-Seven Stages of evolution of consciousness

An individual self is no other than Śiva himself with his powers limited. This voluntary limitation of powers by the Lord is by His '*Līla*' or sport. This voluntary limitation of powers is called 'akhyāti' a self-imposed unawareness of His true nature. Lord Paramaśiva has descended from the transcendental state to the individual self in seven grades of consciousness. In the ascending order the individual self resolves himself in the Lord through the same evolutionary process by extension of consciousness.

The seven stages of the individual self are as follows :—

Śiva :—Lord Paramaśiva is pure consciousness, in the immanent aspect in the universe he is called 'Śiva' the first category of thirty-six tattvas. Even as Śiva he retains the undivided state of consciousness (Niṣṭharanga sthiti). When the first movement or vibration occurs in Śiva the Śaktis or powers unfold themselves.

The *Śaktitattva*: is the second in order and is the source of creation of the universe. From the 3rd category of *Sadāśivatattva* the differenciation of the experiencer and the experienced begins. This is the first manifestation. In this universal condition, consciousness becomes perceptible to

itself. hence, as subject and object Grāhya-Grāhaka is Asphuta (indistinct). Here the experiencer is called the *Mantramāhesvara*. Next in order comes *Mantreśvara* in Suddha Vidyā Tattva, where the individual self will be conscious of his being. *Mantra* is here used in a specific sense for one who has realised Suddha Vidyā tattva. The individual self in order to get completely merged in the universal self has to pass through the successive states represented by the Universal beings belonging to Sadvidyā, Īśwara, Sadāśiva and Śivaśakti tattvas which are classed as Mantra, Mantreśvara Mantramāheśvara and Śiva. These experiencing entities realise themselves as universal beings and their experiences are free from all kinds of limitation.

Kashmir Śaivism (Trika) believes in five kinds of supersensuous beings who are in no way connected with body, senses, vital airs, mind and classifies them as Śāmbhava, Śaktija, Mantramāheśvara, Mantreśvara and Mantra. These states are spoken of as similar to those through which a yogin descends from the transcendental state, Turyāvasthā—to that of the ordinary worldly experience.

These three individual selves are omniscient and are free from all the three *Malas* but they have varying experience of unity-consciousness. The differentiation here is on a conscious level in respect of subject and object.

After Suddha Vidyā Tattva and before Nyāya Tattva-pramātṛ *Vijñānakalā* comes in. He is as experiencer of a higher stage. He is above Nyāya, but is still below Suddha-vidyā. He is free from the Kārma and Māyīya Mala but has still ānavamala. He has Jñāna and Ichchā, but no Kriyā. He is omniscient. The whole universe is an object to him. He is Suddha bodhamaya.

When this universal self is wrapped up with Māyā, Kañcukas and antaḥkaraṇa he is called *Pralayākalā*. He has no physical body or sensory organs. His vision is conditional or limited by Kañcukas and Puryaṣṭaka, subtle body which is composed of eight elements, *viz*., the five tanmātras and manas, Ahankāra and Buddhi.

The individual self with Puryaṣṭaka, when associated with physical body and sensory organs is called Sakala. He is associated with three Malas or impurities., *viz*., Anava, Māyīya and Karma.

The first impurity is *anava*. It is the innate ignorance which is the outcome of the limitation of will power (Ichchāśakti). *Māyīya Mala* is the limitation of the power or ordinary consciousness. It is this impurity that brings on the differentiation of the experiencer and the experienced and leads the individual on to several births and deaths according to the merits and demerits of his action. The third kind of impurity is *Karma mala* which is the limitation of creative power. The individual self *Sakala* is associated with these three impurities

and is also subjected to pairs of opposites (dwandvas) such as pleasure and pain, birth and death, etc. The lineage of bondage is thus completed. Thus we see that Lord Paramaśiva assumes those several forms out of his own freewill and on his own accord by self-imposed limitation of powers and has come down to the state of individual self *Sakala.* Even in this state of bondage the individual self, potentially possesses all the blissful śivahood. By individual effort he will be able to extend his consciousness, and eventually achieve the final stage of 'Śivattva'. Some people think that Līla has taken the form of bondage but it is not so. Every action of Līla or sport is a manifestation of bliss. Even in the literary or material sense līla or sport means voluntary acceptance or satisfaction. In this system of philosophy these seven stages of individual self-ātma are called *Sapta Pramātṛs.*

Abhinavagupta suggests realistic exposition of the several stages of individual self or the evolution of seven stages of consciousness as follows :

In the waking state, *Jāgrata,* the individual self experiences the objective world through his senses with his mind. In this state the four main principles, soul, mind, sense faculties and object (ātma, manas, indriyas and viṣayas) will be fully in operation in all his perceptions and conceptions. This is the experience of the individual in the *Sakala* stage. The experience in the dream state is

akin to the experience in the waking state except that tne sensory object will be absent. This is the experience of *Pralayakāla*. In this state, soul, mind and sense faculties will be in operation. In the deep sleep state there is neither the sensory object nor the action of senses. These will be in a state of rest. This is called '*Brahmagamapatti*' in the upanishads. In deep sleep the individual self embraces the supreme, *i.e.*, he identifies himself with the immanent aspect of *Paramaśiva* for the time being. In this state of deep sleep, mind, including the senses will be at rest. He is unable to explain the details of his experience in deep sleep state. This is the experience of *Vijñanakāla*. In short, the differences may be stated like this. In this waking state all the four principles soul, mind, sense faculties and object will act. In the dream state soul, mind and sense faculties will be in operation. In deep sleep state, the individual self will be in a state of unconscious feeling. In this state he identifies himself with the conscious feeling *Vijñānakāla*.

Beyond these states there are the *Turīya and Turyātīta*. Tuirya comprises of three evolutionary stages of the self, *viz*., mantras, mantreśvara and mantramaheśvara. These bring about duality only on conscious level. The experience of these three states is bliss itself. The last stage of turyātīta is the state of *Śivahood*, the seventh and the ultimate state of consciousness. Here, in this state, the seventh '*Pramātṛśiva*' is free from duality and anavamala and experiences absolute bliss.

Sapta Pramātṛs

A description of Sapta Pramātṛs in tabular form will be helpful in knowing the several stages of evolution of consciousness.

Tattva	*Experience*	*Field of Experience*
1. SIVA	Paramatru siva	' Nistaranga Sthithi ' undivided state of consciousness. Siva is here more prakasa. Vimarsa is latent.
2. SADASIVA	Mantra Mahesvara	' Parapara Sthiti ' Individual self's experience is identical with the universe but distinct from Siva ' Grahya-Grahaka asphuta.'
3. ISVARA	Mantresvara	' Grahya-grahaka samanasphuta ' Subject—Object Experience is equally balanced.
4. SUDDHA-VIDYA	Mantra	Experience of difference from the universe is perceptible yet conscious of his own being.
5. MAHA MAYA	Vijnanakala	He is Suddha-bodhamaya. He has got experience of pure consciousness. He is below Suddha-Vidya and above 'Maya'.
6. MAYA	Pralayakala	His vision is conditioned by Kancukas and puryastaka. He has neither the clear consciousness of ' Aham ' (I) nor of ' Idam ' (this).
7. The remaining tattvas	Sakala	He is associated with the three malas—Anava, Maya and Karma.

Śakti Pata (Divine Grace)

Freewill and God's Grace

Man is the architect of his own fortune. As we sow so shall we reap. This is based on the law of Karma.

Human life is the sum total of successive events linked together as causes and effects. Human nature has a limit and it is circumscribed by the effect of our actions done in previous births. Yet inside every individual, there shines divine soul of limitless consciousness, eternal power and absolute freedom. The free soul is the fountain of our free will and free thinking. The more we liberate the soul from the shackles of the mind, the more our divine nature will unfold itself and then applying our free will it will not be impossible to think and act in such a way beneficial to us. This choice of free preference determines the destiny of man.

God has given us the free will to act in such a way as to reveal our true self. This will of man in the plane of normal consciousness is that of egoistic self. When free will is exercised in a way true to our real nature it becomes a potent means of God Realisation.

Jānāmi dharmān na ca me pravṛttiḥ
Jānāmyadharmān na ca me nivṛttiḥ
Tvayā hṛśīkeśa hṛdisthitena
Yathā niyuktosmi tathā karomi.

This is the humble submission of a devotee to God, confessing his weekness and helplessness, to act in the right direction and seeks shelter and craves for favour. The Lord is gracious and merciful and responds to the cry of the penitent. Self generated wisdom is an example of such grace.

This statement is paradoxical and goes against man's freedom of will and action but it is applicable and adoptable to man, who has made a complete surrender of his free will to the will of God. This is the belief of all mystics who state that God takes the form of freewill and action of a devotee, who surrenders himself completely.

Teṣām Satatayuktānām Bhajatām Prītipūrvakam ।
Dadāmi Buddhiyogam Tam Yena Mamupayānti Te॥

GEETA

God's grace descends upon the aspirant who meditates on Him with constant love and devotion and develops a particular bent to his intellect and volition and a direction in which he might work.

So long as man lives in the mental plane his self-will has no access to the spiritual realm. He can surrender his self-will to the will of God by raising the level of consciousness higher and higher by the practice of Yoga and meditation. When a Yogin or bhakta (devotee) surrenders himself to the Lord by sinking his individuality to

his Lord, his individual self completely merges in the divine. All his activities are then regulated by the will of God. His voice will be the voice of God.

Nāyamātmā Pravacanena labhyo Na medhayā na bahunā śrutena yamevaiṣa vṛṇute tena labhyo yesmai vivṛṇute tanum swām.

In the Upanishad it is stated that self cannot be realised by means of intellectual power or through the study of the vedas or even through spiritual instruction and that it can be realised by him alone whom God favours and to whom He reveals himself.

This is the first step for inner progression to bring about a change in his spiritual realm. Such changes are due to the elevation of ons's own inner power. It is traditionally called *Śaktipata* or divine grace. This aspect of progress in life has been accepted by thinkers under different denominations as Śivānugraha, Śaktipata, Harikṛpā, Jñānodaya, Bhagawat Sankalpa and so on. This is specifically called Śaktipata by Śaivaites. Śakti literally means power, Śakti Cakra means manifold powers. Cakreśa is the Lord of the wheel of powers. The entire universe is the extension of the powers of the Lord. Śaktipata is the power of the Lord which *unfolds* and *shines forth the divine power in the individual.*

Interest to understand inner life by approaching a Guru and to listen to the spiritual discourses and to assimilate the preceptorial instructions of the Guru are all the first signs of Śaktipata. Saints and seers who have walked in the realm of spirit, experimented with God, and experienced Him, have expressed their joy by signifying in ecstacy the glory of God. The lives of these holy men keep on reminding us that we can also make our lives subline by following their example.

Doctrine of Grace naturally forms part of all devotional schools, both Śaiva and Vaiṣṇava. One of the distinguishing features of all systems of Śaivism is Śaktipata or Śivānugraha. It is called divine grace. This redemptive grace is one of the five principal functions of Lord Paramaśiva. It is independent of human action. Whatever may be the intellectual and spiritual knowledge one may possess, there is no guarantee that he will attain self realisation (Mokṣa) unless he is blessed with the grace of the Lord.

To understand and appreciate the doctrine of Divine Grace it is necessary to know some of the basic conceptions of Śaiva Siddhānta. Lord Śiva created this world in order to liberate human beings from ignorance and bondage. Pati—Lord Śiva, Paśu-bound soul and Pāśa—the impurity which has bound the soul to bondage, are the three eternal entities. The individual soul

in bondage is incapable of comprehending the Lord unless and until He confers grace by virtue of His innate benevolence. To obtain this benevolence, spiritual practices for purification and perfection are necessary as well as complete surrender and prayer. The compassionate grace will draw the bound Jīva godward as his moral discipline and spiritual consciousness develop.

The first requisite necessary to obtain His Grace is immolation of the ego personality at His feet and dedication of thought, speech and action to Him and take refuge in Him. Then divine consciousness sets in and the individual soul may dwell in blissful freedom. It is also possible to approach the Lord by withdrawing the mind from the senses and concentrating upon the Lord in communion with Him through the process of self-reflection and meditation.

The cardinal principle of obtaining Divine Grace according to all systems of Śaivism is that Śiva bestows grace on each soul according to its respective capacity which is based on individual purification, true knowledge and devotion. It is stated that the Lord will be the light to souls who approach Him in a state of purity and who search within themselves.

Tirumūlar, the famous saint who has vitalised the Śaiva Siddhānta knowledge by his *Tirumantram* says, " God gave me birth to save my soul. He

showed me the way to Jñāna, true knowledge. My soul sparkled with the light the Lord showed within me, just as a crystal reflects the colour of the precious stone placed on it.

" Guru, the preceptor showed me the path. I obtained Divine Grace. I abandoned the way of life which had been governed by ignorance. I crossed the ocean of birth and reached the other shore."

He further narrates his experience after obtaining Divine Grace. " It is difficult to convey in words the experience I had when His grace flowed into my heart, into my mind and into my eye. My frame swelled into immense proportions. My eyes drank his light in full. He is Śiva. I lived in His Grace. He broke the cage which had imprisoned my soul. He made my mind impregnable to the attractions of the senses. I burnt out the effects of karma."

"There are two positions 'I' and 'He'. I discerned them both as one, took the 'I' and placed it at His feet as my offering. There was no need any longer for differentiating between 'I' and 'He'.

He again said, " He released me from the thirty-six tatvas, removed my fear and took me under His benign fold and made me Śiva. Look at these eyes that do not see, these ears that do not hear and look at the bliss that does not diminish the

unity without the act of union, the humility which is not humble. Look at '*Nādānta Jñāna*' the knowledge within sound."

It is stated by Śaiva Siddhāntins that the man who has been blessed with divine consciousness will feel that it is He that throbs in the heart of beings, that thinks in the mind, and breathes.

An aspirant striving for inner elevation must be equally aware of his outer life. Enrichment of life depends upon a harmonious combination of inner and outer powers of man. This truth has been emphasised by scientists and realistic philosphers. Upanishads also lay stress on this aspect— 'Bhūtyai na pramaditavyam (One should not ignore outer life). But in outer life affluent circumstaces, sometimes, will be an impediment to spiritual progress. In order to have a balanced or detached attitude to life, an overall outlook and wisdom are necessary. Such wisdom will be dawned on the individual by the grace of the Lord or Sadguru. Then he will disregard his material possessions and have detached attitude towards worldly life. Such effect is invariably due to Śaktipata or divine grace which dissolves 'I' ness and 'my' ness in the individual cessation of Ahankāra and Mamakāra.

Self introspection is the Keystone for inner progress or elevation. An aspirant must be a

constant observer of his inner and outer perceptions and conceptions and their relative transformations. This is in a way self examination 'Svātmavimarśe'. For such an aspirant the grace of God prompts him in a certain direction. If he is alert for such inspiration and makes an attempt with all his enthusiasm (Sāhasa) being aware of his disposition of conscious power he will rise higher and his enriched conscious power opens up channels of speedy elimination of predilections of mind (Samskāras). When the mind becomes clear his conscious power becomes self-luminous. The vigilant mind, being untarnished by the predilections of the past, elevates itself in the progressive spiritual path of religion. Religion is a two way traffic. It stands for man's ascent to God. It also means the decent of God to the soul of man. This may be characterised as the push towards god in the spiritual elevation. God will be moved by the exertion of the spiritual aspirant and bestows grace on him in His infinite bloom which leads him to the full realisation of his native state. God's grace cleanses his mind, purifies his heart, regenerates his soul. To some he comes as a voice or vision. One may not see how he will come. He surely comes to a devoted ardent seeker but the *seeker must keep the door open* by *detachment* and *devotion.* When his self consciousness can identify the universal consciousness his *Alpahanta* becomes merged into *poorṇahanta.* Such consummation

between finite and universal selves is called total liberation.

The motive force of the entire universe is *Prāṇaśakti.* It is also the sustaining power of the universe. In the individual it is not only the *sustaining* power but also the *working force,* as metabolic heat, which is responsible for blood circulation, digestion, respiration, growth and decay. Prāṇaśakti runs time along with time. Time is a power which is despotic in its operation in every creation whether collective or individual. Some religions say that God's grace is inexplicable and that it includes all mental analysis. Still we can depend upon the experiences of saints whose authenticity is beyond all doubt. *Aravinda* says that something may turn up and change the whole course of the being and that all first awakening of the inner being is an act of grace. " You are given a glimpse, you have to work it out. " The mind can work out the impurities and in a way break the resistance. This is the background. In the beginning God respects the law of each plane even though he transcends it. When the human being is raised completely above the mind, he finds the new law under which all constructions of the mind will be still or imperative and he will be eligible for God's grace. *Ramakrishna Paramahamsa* says that God is always attracting us through his grace as a magnet draws the needle. If the needle is covered with dust or dirt it cannot be attracted

by the magnet. So also when our minds are covered with the dirt of worldly desires and evil thoughts we fail to receive His grace. He further tells us that the wind of God's grace is always blowing and we have to simply unfurl our sails and thus catch the breeze. The idle and the lazy not acting properly fail to reap the benefit but the active and the prompt, receive and enjoy the grace of God. These two factors are the dynamic aspects of reality which is omnipotent and omnipresent. The recognition and realisation of this aspect of reality is an act of divine grace or Śaktipata.

Śiva is one in whom all things (subjects and objects) lie. Śiva is also one who cuts asunder (Syati pāpāniti śivaḥ) all sins. Śiva is thus both the ultimate source of all reality and the supreme God, who by his grace saves all. The word Śiva is derived from the root 'Vaskāntam '. This means that Śiva always fulfills the desire of the devotees. Śiva is the Highest reality as well as the Highest Good.

In the Śaivāgamas 'Karuṇa' or grace is interpreted as a *divina creative movement* for supplying all souls with fields of experience in which they may enjoy pleasures and suffer from painful experiences. The Karuṇa of Śive reveals the world to us in just the same manner as we ought to experience it *Grace is a movement in getting the right desires* in accordance with our own Karma. Grace of God is a *cosmic operation* which helps all

things and persons to develop in accordance with their respective desserts. It is the carrying out the cosmic process for the good of all.

Grace may be compared in the light of Yoga philosophy which admits of a universal will of God operating in the evolutionary creation (Pariṇāma Karma Niyama) for the protection of the world and supplying it as the basis of human experience in accordance with the individual Karma.

Devotion to God is due to the extension of grace by God. As a matter of fact the grace is produced out of devotion and devotion is produced out of grace just as tree grows out of a seedling and a seedling grows out of a tree. God is of the nature of consciousness. God can grant liberation to individual souls with powers which the individual souls do not possess. It may be observed here that God's grace is manifested in natural laws.

Mahāmaheśwarāchārya Abhinavagupta of Kashmir Śivādvaita fame has very clearly explained in his Tantrāloka as to when, how and with what qualifications the individual self will be eligible and fit to receive divine grace.

Intellectual understanding of the 35 categories or principles (Tattvas) of the universe and the individual self as analysed and defined by Śaivaite philosophers is the first step in religious life. Putting into practical application those

principles by concentration and meditation followed, with appropriate psychological practices such as '*Pratyāhāra*' and '*Dhāraṇā*' one can identify the entire universe, gross and subtle, in its true perspective. Thereafter he will be able to recognise them in his own body. Later on, he wiil renounce his body consciousness and cross over into intellectual realm, Next leaving the intellectual field he will pass on to *Turīya* State which is the source of intellectual power. After transcending all these levels of consciousness and by being firmly rooted in pure consciousness he will recognise the innate '*Cit Svarūpa*' the very existence of Paramaśiva. Then the absolute realisation of 35 categories will be an accomplished fact. It may be stated here that reality manifests itself as objective universe and subjective individual self. Real knowledge of reality begins with philosophical conception, develops into firm conviction, matures into recognition and finally identifies itself in the unity of subjective and objective realms, leading to 'Puruṣāntā.' This transformation is due to Śaktipāta the indomitable power of the Lord showering itself, as the rain, on the individual self.

There are innumerable finite selves in this universe. The experiences of these finite selves are different from one another. Their powers are limited by the five Kañchukas or Sheaths (āvaraṇa) and conditioned by Puryaṣṭaka (subtle body

consisting of five tanmātras and Antaḥkaraṇa) and further subject to the merits and demerits of their action coupled with the residual traces (Samskārās) of past actions. The disposition of consciousness thus formulated inspires and influences the finite self in the inner and outer activities of his life. With this background or underlying influence the individual self who instructed by teachers with the knowledge of the sacred scripture gets an awakening for obtaining spiritual knowledge and thereafter, aspires for release from bondage. Even this kind of *awakening* and *inspiration* for release from bondage is due to the grace of the Lord. It is our common experience that all people with equal positions in life, intellectual attainments and living in the same environment will not evince the same desire for the highest and or absolute value in life, *viz.*, Mokṣa. This leads us to infer that God's grace has not been bestowed upon them.

Grace is not the outcome of caprice. It has to be earned by moral and spiritual discipline. The seers have enumerated the various degrees of redemptive grace that will be conferred upon the aspirant (Sādhaka). Owing to the Samskāras of previous births, the individual self is fully qualified by fruits of meritorious deed—(Karma-paripāka). Grace which comes down on the matured soul is of different degrees of intensity—*Intense, mild* or *dull.*

The guru or preceptor has to find out in the individual the manifestation of Śaktipāta or divine grace in some degree before giving him initiation (Dīkṣa). The object of this test by the Guru is to know to which type of spiritual practice the pupil is eligible. On considering the disabilities of the pupil—physical and mental—the preceptor will be able to prescribe suitable remedies—psychic or otherwise. One of the methods to find out the fitness or qualification of the ardent aspirant for spiritual initiation is the test how far he has been endowed with superior powers which are the outcome of divine grace.

Dṛṣṭvā Śiṣyaṁ Jarāgrastaṁ Vyādhibhiḥ pariрīḍitam ।
Utkrāmaiya tatastvenaṁ paratattve niyojayet ॥
TANTRA SARA—PAGE 121.

Taking into consideration the aspirant's equipment, mental abilities and attitude the preceptor gives initiation. In this respect it is necessary to know the gradations of Śaktipata for suitable or proper initiation. An accomplished preceptor can easily find out the *gradations of Śaktipata* in the aspirant and prescribe suitable initiation to him, according to capability, understanding and vision of the spiritual aspirant. An aspirant may require philosophical explanation of the universe or reality. Some aspirant may be intent on devotional aspect. Some may be interested in the worship of the Lord, according to religious ritualistic

traditional methods. Some may be yearning for practice of concentration and meditation. In this way to prescribe appropriate means for the aspirant full and complete assessment of the aspirant's inner powers or elevation of his capacity is necessary. Such arrangement depends upon full and complete understanding the gradations of Śaktipata or its variations by an accomplished Guru or preceptor for appropriate initiation.

The redemptive grace of the first degree will immediately release him from bondage. This is called '*Tīvra Śaktipāta.*' Such exalted selves who are fit to receive the divine Grace do not require any psychological practices, rituals, initiation, etc. They get light from within and not from external source. This light is spontaneous. Those who are less qualified will be fit to receive *Madhyama Śaktipāta* of the Supreme Being. This kind of divine grace induces them to seek a guru or spiritual teacher to get initiation and to direct them to psychological practices, austerities, rituals, etc. This class of beings gradually practising the course prescribed above, will be liberated in due course. In this case Prārabdhakarma remains and the body which is the outcome of this Karma persists till prārabdha itself is worked out through 'Bhoga'— Enjoyment or experience. Those who are still less qualified will receive Manda (Moderate) *Śaktipāta* of the supreme Being. This kind of grace will create in the individual self a longing for

philosophical or spiritual knowledge and will further inspire him to meditation and concentration with a detached attitude towards terrestrial life. They will also get liberation in course of time. The nature of the spiritual evolution or transformation in the individual self may roughly be estimated or explained in this way by the nature of the divine Grace that has been showered upon him. An individual self may become fit for divine Grace by acquiring knowledge of ancient scriptures, and follow social and ethical duties in order to lead a peaceful life in society without impingement of his spiritual evolution. The psychological practices and preceptorial instructions are prescribed exclusively for inner progression and to obtain divine grace.

The enlightened self by his philosophical knowledge identified his own self with the universal self (Samāveśa) but only on the intellectual plane. Next, he experiences the objective world which is the expression of the universal self and feels that his being is not different from the universal self. By this kind of Yoga, he sees the objective world as a manifestation of the Supreme being and not different from his and feels in his own self, that the universe is his Supreme Wealth.

Sarvo mamāyam Vibhavaḥ Ityevam Parijānataḥ ।
Viśvātmano Vikalpānām Prasādepi Maheśatā ॥

(VIJNĀNABHAIRAVA)

By identifying his own self with the Universal self, he will be self-concentrated in all his activities (Svarūpānusandhāna). In other words, he will acquire actual insight into the true nature of things. By leading a dedicated, beneficent and ideal life in this world he becomes a '*Karmayogī*' and experiences that the objective world is the expression of the Universal self. To such individual selves Grace of God, like the showering of rain on the growing crops, fructifies his desire of union in due course with the Supreme being or consciousness.

Abhinavagupta has given five infallible signs of Śaktipata realisation of identity with the Almighty.

1. *Unswerving devotion to Rudra, (God).*
2. *Power of incantation (Mantra Siddhi).*
3. *Control over all the elements.* (SARVATATTVA-VAŚITVAM).
4. *Capacity to accomplish the desired end.*
5. *Sudden dawning of the knowledge of all the śāstras.*

(TANTRALOKA VII Page—136)

Phenomenon of knowledge

Na cedantaḥ Kṛtānantah, Viśvarūpe Maheśvarah ।
Syādekaścidvapuḥ, Jñānasmṛtyapohanaśaktimān ॥
Iśvara Pratyabhijñā. ĀRHIKA III ŚLOKA—7

'If there be not one great Lord, who is essentially self luminous, holds withing all the innumerable forms of the universe and posesses the power of Cognition, remembrance and differentiation' knowledge as such becomes impossible and, as Utpaladeva asserts, all human transactions originating from unification of various kinds of cognitions which mutually differ will come to an end.

Trika holds that the phenomenon of knowledge owes its being solely to the will power of the universal consciousnes which at the time of each cognition manifests externally anew the subject, object and the means of cognition, very much like a yogin who brings immediately into existence the innumerable objects which he desires by sheer force of will without the assistance of any external thing whatsoever.

"When we divide the subject from the object, the question of building the bridge from one to the other becomes difficult. Either we have to hold that the object is the creation of the subject or that there is no object at all."

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By *Dr. S. Radhakrishnan*

The object is not self luminous. The manifestation of the object depends upon some entity which is self-shining and which at the same time without

being affected in anyway. The self-luminous self faces some object or objects and throws its light on the latter. T. A. VI. 156 This light being reflected back by the obstructing object, the sensory image forms an image of the latter, on the mirror—like Buddhi which is nothing else than a state of limited self.

Svechchayā svabhittau viśvamunmīlayati.

P. MR. II. 2

Cit (consciousness) by the power of its own will unfolds the universe on its own canvas.

Grāhya grāhaka samvittih sāmānyā sarvadehinām ।
Yogināntu viśeṣoyam sambandhe sāvadhānatā ॥

VIJNĀNA BHAIRAVA

The consciousness of object and subject is common to all embodied ones. The yogins however, have this distinction that they are mindful of this difference. The object is always related to the subject. Without consciousness there is no such thing as an object.

According to this system both the creation which is an act of universal consciousness to manifest without—as apparently separate from itself—what exists within and the dissolution which is nothing but merging back in the universal consciousness of what is so manifested, are taking place every moment.

Perception

What happens when a certain perception takes place is that the mind (Manas) sets a certain sense to work. The sense comes in touch with its object which is nothing but the reflection which may be said to consist of a number of sensations.

A clear distinction is observable between the physical and psychological activities involved in perceptions. The image formed on the retina of the eye is physical. The optical sense receives the reflection caused by the image. This act in the process is psychological. Further, another similar image formed on the Buddhi is illuminated by the light of knowledge proceeding from the self luminous self. The number of perceptions that take place depends upon the individual will, liking and analytical capacity. The determinative process being like the selection by mind of sane points out of the mass reflected on the Buddhi, it is like carving an image out of a big piece of stone. Law of association wakes up the memory of its name and the feelings that it aroused in the past. Then *(Eka sambandha Jñānam apara sambandhi smārakam bhavati)* follow the comparison of the presented and the revived images, the classification of the former with the latter and finally the attribution of the latter's name and qualities and consequent liking or aversion.

Trika holds that a determinative process consists in a reaction of the mind on the sense data recorded on the Buddhi, in making a selection of a certain group of " Points " from the whole mass in addition to the selected something from the old store of memory and in giving it a definite shape and name. It is the second process which leads to the judgment in regard to the object of perception, a process without which no subsequent recollection of a simply sensed object is possible.

Abhinava holds that the all-inclusiveness of universal consciousness consists not in its being simply a substratum of things of diverse kinds and of opposite nature but in its being the essence of all that has existentiality (Sattā) exactly as the earth is of all that is earthy.

According to the Psychic process described above it is not possible to be certain that our knowledge is correct. It cannot be said to be matter of inference. Truth means agreement of ideas with reality. Abhinava holds that at the time of rise of desire for perception, the cognising self becomes pervasive as far as the objects of perception appear in their essential nature and become one with the self, much in the same manner as the reflection does with the object that has the capacity to receive it.

The phenomenon of knowledge may be said to be a union of the subjective and the objective

waves of consciousness in the sea of all inclusive universal consciousness. This supersensuous knowledge is technically called *Anubhava* which implies the subject as becoming what the object is.

Remembrance is a complex phenomenon.

It requires an object—a reproduction or representation of what has already been an object of some kind of determine cognition. Some of the objects of determinate cognition merge back into universal consciousness soon after cognition but the other continues to have separate existence with their associative time, place and limited momentary individual perceiver. They remain wrapped up in either a subconscious state or in the permanent aspect of the individual self exactly in the manner in which the ābhāsas, which get merged into the universal consciousness, live there. The object in the state is called '*Saṁskāra.*'

How does the phenomenon of remembrance arise? When the revival takes place the object shines as associated with the time of former perception and the feelings of pleasure and pain which it then aroused. This is united with the momentary self-luminous self as identical with the body or the vital air, etc., according to the nature of the things remembered. The self-luminousness of the experience which reappears at the time of remembrance remains as much unaffected as the light of a lamp does remain when it illumines its former object in conjunction with other new lights.

The unification of ābhāsas is the work of the permanent limited perceiver,—the Maheśvara—the remembering self, which retains within all the former experiences with which their associated objects and appears at the time of remembrance as identical with the body or the vital air, etc., according to the need of the occasion.

In this connection, a difference is observable in recollection and remembrance. Recollection requires the old separately manifested Ābhāsas to be collected again as pointed above. Remembrance involves the re-unification into one whole of the old Ābhāsas which formed constituent parts at the time of perception with the new ones.

The work 'Jñānam' is used with different meanings in different contexts in Śivasūtras.

Jnānam Bandhaḥ Śivasūtra III 2

How knowledge is bondage is explained here. 'By ignorance the world is bound.' Here knowledge is referred to limited knowledge. The limitation of knowledge is two-fold: (1) Knowledge which conceals the real nature of the self. (2) Ignorance due to want of knowledge of identity with Śiva. It is this kind of knowledge that makes one think that he is finite. This kind of ignorance (Ajñāna) is called Akhyāti-consciousness of being a limited being.

Jnānam Jāgrat Śivasūtra I. 8

This is the first consciousness of an object. This is awareness of knowledge obtained by cognition from the other organs of sensation.

Jnānam annam

Śivasūtra II. 9.

This is that kind of consciousness of one's own being (Svarūpa Vimarśa)

Jnānādhiṣṭhānam Mātṛka

Śivasūtra I. 4.

Mātṛka is the basis of knowledge. Mātṛka is creative of the world and she is in the form of letters from 'A' to 'Kṣa'. She associates the feelings of sorrow, joy, desire, etc., with cognitions of limited knowable which consists of the three malas or three limited states of consciousness: (1) Consciousness of finiteness, (2) Cognition of differentiated knowable, (3) Deposits (Vasanas of pleasure and pain)—Karma.

Through the evolutionary process the infinite and immutable 'Cit' (Conscious power) assumes various dynamic forms first as universal consciousness and secondly as individual consciousness. It is the individual consciousness that forms ideas out of the 51 mātṛkas—letters A to Ha. The entire spoken language is confined to these letters A to Ha. It may be remembered here that it is the parā-consciousness that manifests itself in the form of mātṛka. The finite self, being conscious of his

freewill, uses the mātṛkas for its liberation from bondage. This is what is meant by 'Jñānādhiṣṭhānam mātṛka.'

Phenomenon of Karma

The limitation of an individual self consists in the limitation of its powers of knowledge and action. It is called " Svarūpākhyāti " because it is due to the ignorance of the real nature of the individual self. The limitation necessarily involves the limitation of desire. It is the root of all actions or Karmas and is called Kārmamala. (1. P.V. II 220).

According to the teachings of the Upaniṣads three functions of Brahman are Creation, Maintenance and Dissolution (Sṛṣṭi, Sthiti, Samhāra). Trika, in common with the Āgamic Schools, believes in two more, *viz*., obscuration and grace (Tirodhāna and Anugraha). It may be noted here that the last two functions are independent of Karma. The creation is relative and depends upon the Kārmamala the sum total of limited desire of the limited individual. (T. A. VI. 56).

It is spoken of as Karma because it is the primary cause of all kinds of its associations and experiences. It is the self-arrogation of the individual which is responsible for the attachment of

merit and demerit. It is on this the idea of the individual piety or sinfulness is based. I. PV. II 149.

It is necessary to point out the distinction between the Kārmamala and Karma Samskāra. These may be spoken of as two aspects of the same thing. Karma is like a seed. It requires the fertile soil of self arrogation and the manure of similar actions to help its growth. Unless a person arrogates an action to himself it would not fructify. It is this very absence of self arrogation that keeps the persons who are out of their senses, unaffected by the actions done in that state. Self-arrogation is thus the soil without which the seed of Karma cannot grow. T. A. VI 85

When a person practices certain austerities and desires that their fruit should go to the other person for whom he performs them it is the other that gets the fruit and not the former. It is on this that the engaging of priests for prayer, fasting and other kinds of austerities to effect certain desired end is based. The nature of the effect of an action depends not only on the action itself but on the idea with which it is associated. Though the act of driving a car by the servant or the master is the same, the pleasure of driving in these two cases will not be the same because of the difference due to the associated ideas.

Karma is associated not with the body but with the limited self and therefore it is not destroyed with the destruction of the body. (T.A. VI 103).

The state of Karma when it is about to assert itself is called the state of its maturity. When once this state is reached nothing can stop it from running its course. This state of Karma is technically called *Phalonmukhatā*. The fructibility of Karma in the latter case can be destroyed by counter action such as charity, austerity, penance and knowledge if they be done long before the maturity or Phalonmukhatā. (T. A. VI 102).

Destruction of Karma is one of the most essential conditions of the liberation of Śoul, though it is not the only condition for liberation. According to the trika conception of Mokṣa, liberation is not only freedom from Karma and Anavamala, but also through His grace when true light dawns upon him and he realises his oneness with the universal self.

Śaiva conception of action is based not only upon the observation of its external objective aspects only but also upon the subjective grasp and analysis of the internal subjective aspect. Action is an expression of the will of the individual. This assertion is based upon the fact of experience. We experience within some kind of internal stir (Antara Spandana) before the commencement of the series which constitutes the

external aspect of the action. Worldly action is an expression of the will. *The will is one* because of the *purpose* that it aims at. Action taken in both of its aspects is unity in multiplicity. The unity is internal and subjective and multiplicity is external and objective.

The word *Kriyā* (action) is used not only in the sense of empirical action but also in that of the metaphysical power of action (Kriyāśakti). The empirical point of view does not give us the whole truth but only an aspect of it. There is the *Ethical-Point* of view in every action because permanent subject that enjoys or suffers the fruits of action in future is the presupposition of ethics.

The permanent subject is a practical necessity because action presupposes knowledge of the thing towards which the activity is to be directed and also remembrance of the past experience of it to determine the nature of the activity.

Kriyāśakti is responsible for the manifestation of temporal and special orders and therefore it is free from the temporal and spacial limitations. Temporal and Spacial orders shine in relation to the individual mind only. To the universal mind the whole universe shines as identical with itself.

In conclusion it may be stated that—

" Icchaiva hetutā Kartṛtā Kriyā " will is the cause of all activity and creation.

The Theory of Reflection

It is an accepted maxim in philosophical discussion that one should proceed from the known to the unknown. Known things will have some common characteristic features. From a knowledge of known things one can anticipate or postulate some unknown things in any serious thinking. We may know many things but we may not have a complete picture of a thing unless we have a comprehensive perspective of its position in the whole scheme of things. We may easily understand something by our intellect but we may not be able to appreciate it. Appreciation requires something more than mere understanding. Appreciation is generally spontaneous. We may see a beautiful picture or a work of art. We may exclaim 'Ho, this is wonderful' even without having the knowledge or the technique of art. In the same way we will be able to appreciate the inner reality of the whole universe by reflection. This is possible by man even with his limited capacity and scope, to reflect the form of the universe by enlarging his vision of comprehensive outlook—(Bhavyadṛṣṭi in the universal scheme of things) and to appreciate things properly in its true perspective. In this respect the theory of reflection in the mirror has a suggestion to teach us in the process of reflection. Sometimes the analogy we apply may also create difficulties but we can make use of it to the extent of its application to elucidate our point. In this

respect the analogy of Bimba Pratibimba nyāya will be helpful in understanding the theory of reflection. Mirror reflects the form of any material object that is placed before it. The reflected form of the object in the mirror depends upon the shining purity of the reflecting mirror. The greater the shining capacity of the mirror, the truer the reflecting even a much bigger thing like an elephant in its diminutive form, according to its size. The mirror does not undergo any change. The mirror will reflect only the form and not the qualities of the reflected object. Cotton and fire reflected in a mirror co-exist without their antogonistic qualities coming into play. Mirror requires an external light to reflect whereas the universal mind does not require such a light as it is self—luminous.

The analogy of reflection in the mirror holds good to the 'cit' in so far as the mirror and the human mind have got similar characteristics.

'Cit' reflects the universe. Universe is the objectified content. Our experience of the universe is conditioned by five principal elements *viz.*, Earth, Water, form, touch and sound. The reflection in the mirror is confined to form only but the reflection of the universe in cit (mind) is of a different character. The mind has got the sense organs to reflect even the qualities or attributes of the thing reflected. The will enables us to understand and to appreciate, the object and the

qualities. The mind and the senses are confined to understanding and appreciation to a certain extent. It is only when we rise up to the conscious level, we can reflect and appreciate fully the reality of the object.

In reflection the five sense organs are dependent upon the all comprehensive universal mind (Maheśwara) and infinite consciousness. Our understanding by mind is conditioned accordingly to the predilections of the mind. That is the reason why we cannot appreciate several things in their true colours. Those who have developed the power of the sense organs and the thinking faculty are capable of deep understanding and appreciation. They possess uncommon powers. The Yogis have developed such powers.

The problem of reflection is based on metaphysical significance. The supreme reality is an evershining infinite 'cit'. The entire universe is the outcome of the desire of the supreme reality and is also an object of reflection of his infinite cit. The reflection of the universe in cit is different from the reflection in a mirror. The mirror, the reflected article and the image or reflected form are three different objects, whereas the entire universe is the outcome of the desire of the absolute reality and is also the object of reflection. So the metaphysical interpretation of this universe and the reality leads to identity of subjective and objective aspects.

The transcendental reality is the source for all these reflections whether these are subjective or objective. The analogy of Bimba Pratibimba will be helpful to interpret the emotional aspects of pleasure and pain of the individual. When the conscious mind comes in contact with the objective factors of the external world and contemplating, or recollecting or reflecting in the internal mind we enjoy or suffer pleasure and pain. Evaluating and reflecting in their true perspective in the scheme of things we find that these are fleeting flux and not inherited factors in our life.

Reflection of these various factors leads to temporary vibration in the nervous system of our physical body by which we feel or have agreeable or disagreeable excitements. When a particular reflection is over, vibration changes accordingly. If we reflect properly the effects and the after effects of the changes will be diminished proportionately leading to clear understanding and peace of mind.

Philosophically conflict and friction is the outcome of duality. There will not be antagonism unless we have two opposing ideas. Our intellectual attainments, sensations and perceptions are based on dualism; when the aspirant is able to cross over this duality he gradually steps into non-dual infinity which is the native state of his existence. Every means, whether the analogy of Bimba Pratibimba nyāya or Ābhāsavāda, meant to lead the aspirant to that identity of consciousness may be adopted to achieve the end.

1. Supersensuous Experiences

Utpalacharya states that the means to the realisation of the ultimate is not knowledge or cognition but recognition (Pratyabhijñā) and that it is not the unknown but the known. It is a new way to the realisation of the ultimate metaphysical reality, the Maheśvara. The realisation consists not in the actualisation of the potential, not in the attainment of something new, not in the knowing of what was unknown before, but in penetrating through the veil that makes the Maheśvara appear as the individual of which every one is immediately aware and in recognising the Maheśvara in the individual. He holds that the individual is free. Freedom is the inner being of the individual but it is hidden by the veil of ignorance. Ignorance has to be removed to recognise it as identical with the reality.

Bhāskarī, Vol. III, Introduction cxc VI

2. Aesthetic Experience

Aesthetic experience is an inner perception. The state of aesthetic experience implies the elimination of any measure of time, space and causality. Aesthetic experience presupposes a preconstituted knowledge on the part of the spectator of the psychic reactions, etc., which are normally felt before a given situation. This knowledge is in part innate and is in part acquired through the

experience of one's own observation of the reactions of others. Spanda is the movement the nner rhythm of aesthetic experience. There is also an elimination of ego in aesthetic experience which is as it were equivalent to spiritual experience. It is transcendental in nature because the apprehension of the aesthetic object transcends the forms of human intellect. It is got intuitively when a connoisseur contemplates on a beautiful work of art. Aesthetic thought is here described in proper setting of the system of monistic Śaiva philosophy of Kashmir. Abhinava Gupta has put the aesthetic experience at the second transcendental level of experience (Ānanda of Śakti) which a Yogin reaches in Turyātīta Samādhi.

During aesthetic experience the subject is completely absorbed in the object contemplated and the whole of the reality which surrounds him disappears from his view. The same thing *mutatis-mutandis* occurs in mystical experiences in the sense aesthetic experience and spitirual experiences are similar in their nature but they do differ in regard to their endurance. Spiritual experience is positive and deliberate.

DHVANYALOKA A. I. 190.

These methods are recommended for going up to the highest bliss by concentrating on the aesthetic enjoyment, *viz.*,

1. Rasadhāraṇā—concentrating on the savour of eating and drinking.

2. Śabdadhāraṇā—concentrating on the aesthetic enjoyment of music.
3. Manosankalpadhāraṇā—concentrating on whatever pleases the mind.

From the bliss arising from the pleasures of eating, drinking, etc., one should infer the nature of Bhairava and become filled with bliss and is drowned in it.

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Aesthetic attitude

In order to appreciate and to enjoy anything beautiful or wonderful one must have taste (Abhiruci). He must approach with a sense of aesthetic appreciation (Sahṛdayattva). He must have responsive imagination (Bhāvanā) and capacity to identify himself with aesthetic object (tanmātrabhāvanāyogyatā). Lastly he must have intuition (Pratibhā). Such aesthetic attitude will greatly help an aspirant in his endeavour to obtain spiritual experience.

Mystical Experience

Mystical Experience involves the annhilation of every pair of opposites; everything is reabsorbed in its dissolving fire.

Sun, moon, night, day, beautiful, ugly no longer exists in it. The limited 'I' is completely

absorbed into Śiva, the adored object. Everything vanishes from the field of consciousness. All mystics, after realisation of self, will have 'Sarvātmabhāva'. This is found to be a normal experience with them.

By comparison with aesthetic experience the compact homageneity (Ekaghanatā) of mystical experience calls for uncommon force or energy but Aesthetic Experience on the other hand is attained by people endowed with gentle mind.

Mystics of all ages have been on the path of Bhaktiyoga. Bhakta (devotee) develops an intense feeling of oneness with the beloved. He delights in meditating upon Him and feels agony in moments of separation. That sort of feeling consciousness leads to union.

3. Religious Experience

Religious Experience marks the complete disappea rance of all polarity. The Yogin remains as it were isolated in the compact attitude of his consciousness far beyond any form of discursive thought.

I.P.V.V. III P.P. 350-1.

Path to perfection is a slope rather than a staircase. Elimination of worldly desires under the influence of inner culture in the form of meditation or otherwise is a sine-qua-non of any spiritual

progress. The gradual evolution of human soul in the direction of absolute reality is an integral spiritual movement.

Devotion is not necessarily emotion. Devotion is the capacity to identify oneself with an object and recognise one's basic unity with that object. Devotion which is a preliminary and unavoidable moment of religious experience postulates the complete abandon of the subject to the object of worship—God Paramaśiva—who although being (innermost) according to Abhinavagupta, with the thought which thinks Him, becomes in religious moment as if transcendent to it and separate from it.

It is the very moment that thought (Vimarsa, Samvit, etc.) which in reality is nothing but subject becomes the object of thought, *i.e.,* when it is meditated upon, etc., it transforms itself into the images of ego (Aham), self (Ātman), consciousness (Samvid), God (Īsvara, Parmaśiva, Śiva, etc.)

Religious devotion therefore implies a constant drive towards the end which is outside it and as such is the very antithesis of aesthetic experience which is perfect self—sufficiency.

Self—transcendence by devotion is the highest type of God Experience. 'Parameśvara Viṣaya Vaivaśya Samāveśa rūpa.'

This concept is fully developed and discussed in the I.P.V.V. and in I.P.V.I. 5. Sl. 15-17 and also the I.P.V.V. I PP 55-56.

4. Moksha or Liberation

Moksha is the realisation of supreme consciousness—liberation from bondage. Moksha according to Pratyabhijña system is a return to the original state of perfection and purity of consciousness. Abhinavagupta describes it as follows :

"When thus the imagination of quality has vanished and he (the released soul) has surmounted the illusion—Māyā—he is merged in Brahma as water in water as milk in milk."

"When thus through contemplation the group of elements* has been resolved into the substance of Śiva, what grief, what delusion, can befall him who surveys the universe as Brahma."

PARAMARTHASARA V.V. 51-52

The yogi who has thus realised the universe as the phenomenon of his own consciousness becomes merged in the absolute.

Synopsis of Pratyabhijna Hrdaya

by Kṣemarāja (Caitanya Mata)

Absolute self-luminous conscious citi is the source of the universe. It comprises all powers·

* The group of elements consists of the physical objects and the organs of perfection.

It emanates the universe out of its own freewill. It has got absolute independence and is unconditioned by space, time and form. This integrated power in its unrelated state is called Anuttara (the absolute), Vimarśamaya (Self-consciousness of the supreme), Parasamvit (Sovereign conscious power), Paramaśiva (supreme being). This reality has two kinds of operative processes—External and Internal. External operative force is called 'Prakāśa'. Internal operative force is 'Vimarsa'. Proceeding with these two operatives it assumes the form of duality. In External form the same conscious power moulds itself into gross objective universe. The internal operative force in the form of self-luminosity remains entirely subjective. This subjective aspect is transcendental. The manifested gross material universe which is not separated from this reality is the immanent aspect. The same reality is said to be in transcendental aspect—(viśwottīrṇa sthiti) and in immanent aspect (viśvātmaka sthiti).

The Supreme being or the absolute reality manifests the gross material universe out of himself for his pleasure. He plays the objective and subjective roles as Grāhya and Grāhaka. The entire gross universe is the objectified entity (Grāhya) and the finite selves are the spiritual entities (Grāhaka).

The finite selves with their psycho-physical bodies enjoy pleasure and pain according to their

merits and demerits along with their previous residual traces. The entire gross material universe is the object of enjoyment and suffering. In fact the sentient finite selves and the nonsentient objective world are not quite different from each other as the same Supreme Being assumed the form of finite selves and the material universe out of himself and on his own accord and allows the the individual selves to conditioned state of bondage with enjoyment and suffering. Apparently this looks to be a wonderful self-contradicting phenomena. The supreme being is potentially undivided, uncontaminated and bereft of suffering but in the form of finite self these three aspects are quite evident. The power of consciousness in spite of its self luminosity and all comprehensive ability descended step by step and finally assumed the form of emotional mind (citta). The self luminous conscious power (cit) is reduced to emotional mind (citta). The association with this conditioned emotional mind is jīvabhāva (conditioned selfhood).

The transcendental reality assuming duality accepted the immanent aspect while assuming the manifested world. The reality which is all consciousness becomes conditioned selfhood by virtue of limitation of powers or conditioned factors, *viz.*, the three impurities or defilements (the three malas—Anava, Mayiya and Kārma), the five Kañcukas (limitation of powers), the subtle

body (Puryaṣṭaka) and the physical body with prāṇaśakti. When all these conditioned factors are eliminated by unfolding of the Śakti, the finite self becomes Śiva himself. Even in this conditioned state with the limiting adjuncts (Grāhaka Bhāva) the finite empirical self performs the five fold act of manifesting, enjoyment, contemplation, obscuration and dissolution. In this way he performs the five processes like Śiva. In spite of these limiting adjuncts the spiritual entity potentially possesses bliss; conscious power, intellect and action force. Besides these he has the form of 36 categories moulded through his emanation. This is the glory of all powerful supreme being.

We have different schools of thought in philosophy. These different systems are equally valid and they express partially several aspects of reality.

The finite self performs eternally the five actions (Pañca Kriyas)—*viz.*, emanation, protection, absorption, obscuration and grace in a limited sphere like the Lord, unconsciously. Whenever he rises, he realises these five actions in detail, his mind will turn inside into subjective understanding and apprectiation. In course of time by the development of his faculties and through his inward elevation he attains self luminosity leading to self realisation. In this state of mind it retains all emotional impressions. The same mind having the feeling and understanding of the spiritual

realm progresses step by step and finally assumes innate spiritual elevation. This is called 'Cidānandalābha'. Having attained this state, the aspirant may perform all his temporal duties according to his station in life. In spite of his worldly or terrestrial action, he will be deeply rooted and experience the undivided innate blissful state again and again. Through this constant and unbroken experience of his spiritual elevation he attains 'Pūrṇahanta' the absolute identification of self-existence. This is the inner manifestation of the innate conscious power technically called "Cakreśvaratva". To attain this end in this life pratyabhijñā system of philosophy is recommended.

Conclusion

A total comprehensive conception of the universe will help the aspirant to enjoy the external world with a view conducive to his real nature and the possibilities of his future. Through the understanding of physical categories he will realise the limited scope of external objects and momentariness of the physical universe. Then he will turn to analyse the psychological categories by which he will definitely understand the fleeting nature of their impressions. Being not satisfied with these changing external and internal actions and reactions of his life he is obliged to innate powers. Through

the knowledge of scriptures and instruction of, if any, preceptors and with his self effort he will be able to differentiate those impediments of his upward progress and will recognise that he is not different from the universal soul (Paratattva). Having the necessary rituals and psychological exercises he will make himself capable of crossing over the age old bondages and lead a life beneficial to others and elevation to himself. Thus we see that philosophy is based on experience leading the aspirant step by step ultimately to identify his self with the universal self.

As aspirant desirous of costant awareness for complete self-realisation or spiritual illumination has to undergo several revolutionary individual efforts rarely a sudden illumination is also possible. Through graded meditation and concentration arresting several lower stages of his emotional being, he can experience without any external assistance the self-luminosity (Svayam Prakāśa Sthiti) of his Existence. Being firmly rooted in that state his emotional feelings will be enhanced, when he attains this innate unfathomble glory and can identify his native state of Existence and feel the whole universe as his manifestation· This is the consolidated and compresensive view of Śivadṛṣṭi. This is forcibly brought about in emphatic and pregnant words by Somānanda in the following verses. The purport of the verses may be briefly stated as follows :

I am that Śiva. I am an instrument of Śiva. All my actions are forms of Śiva. Verily my actions are the actions of Śiva. Though I am separated, still I am indivisible. I as enjoyer am Śiva. All my enjoyable objects are His manifestations.

Such all comprehensive awareness and identification with the Supreme being is the ultimate result of Śiva Dṛṣṭi.

Śivosmi Sādhanāviṣṭaḥ
Śivoham Yājakopyaham ।
Śivam Yāmi, Śivo yami,
Śivena śivasādhanaḥ ।
Bhinnopyabhinna Evāsmi
Śiva Ittham Viceṣṭanam ।
Śivo bhoktā Śivo bhojyam
Śiveṣu Śivasādhanaḥ ।
Śivaḥ Kartā Śivaḥ Karma
Śivosmi Kāraṇātmakaḥ ॥

Śivadṛṣṭi Āṇhika 7 Ślokas 98–99

Sarvo mamāyam Vibhavaḥ
Ityevam parijānatah ।
Viśvātmano Vikalpānām
Prasarepi maheśataḥ.

Thus we see that Kashmir Saivism embraces the salient features of the philosophies of India. We find here the psychological practices of Yoga, 'akhyati' of the 'Mīmamsakas,' *i.e.*, voluntary

limitation of one's own powers, monism of the upaniṣads, pragnatism and realismof 'Nyāya-Vaiśeṣika' and the twenty-five categories of Sānkhya. We find the implications of qualified monism admitting the attributes of the '*Supreme-being.*' Finally admitting absolute reality in the subjective and objective creation of the universe it reconciles the opposition between being and the becoming, the one and the many. The aspirant who wants to acquire and assimilate perfect knowledge, and wisdom has vast choice in this system in selecting or electing the practices according to his own temperment and abilities. Further there is vast scope for self analysis, for differentiating his experiences and for verifying his states and stages of consciousness by comparing his scriptural knoweledge with his own inner experience.

'*Om Tat Sat*'

Source Materials

States of consciousness

In order to reflect the psychological subtleties an analysis of the three states mutually having three different kinds of three stages is given. There are three times three states of mental experience (modifications): (1) Jāgrat-Jāgrat, (2) Jāgrat-Svapna, (3) Jāgrat-Suṣupti; (4) Śvapna-Svapna, (5) Svapna-Jāgrat, (6) Svapna-Suṣupti; (7) Suṣupti-Jāgrat, (8) Suṣupti-Svapna, (9) Suṣupti-Suṣupti.

Of these the first three are well known. Khṣemaraja illustrates the next five in his commentary. Dreams start from a real experience on which the subsequent baseless fabric is woven. This real Experience is the jāgrat of Svapna. When they end there is fusion of the cognition and the cogniser, an absence of the distinction of the knower and the known. This is the Suṣupti of Svapna. The psychological analysis of suṣupti, into three stages is, though subtle, not difficult of comprehension. These are the desire to 'Enter sleep', the beginnings of the obliteration of the sense, of the distinction of self and not self and the utter abolition of cognition during deep sleep when the man is completely enveloped in Māya. It must be remembered that Jāgrat, Svapna and Suṣupti are the states of the ātma, which is changeless blissful light of consciousness.

In Śivasūtra XI *Tritayabhoktā Vīreṣah*:—The three states of Jāgrat, Svapna and Suṣupti become filled with bliss of the fourth by reason of the union with Śakticakra. He who knows both what is to be enjoyed in the three states (Places) and who is called the enjoyer, is not stained with mala (defilement) though he enjoys. Hence he is the lord, the 'Viresa', of the Senses, who are capable of destroying the blissful'.

According to the Yogis Jāgrat is the first consciousness of the mind on an object, the conceptions

flowing from thence, the various images (Vikalpas) constitute Svapna, Samādhi the noncognition of the difference of the knower and the known is Suṣupti—

Sivasūtra Vimarśinī by *Khṣemaraja*
Translated into English by P. T. Srinivasa Iyengar.
Sutras 8. 9, 10 of 1st *Unmeṣa*.

Matṛkacakrasambodha

In the beginning Lord Paramaśiva out of his own freewill brought into Existence the universe by means of Māyā-Śakti which is also his own creation. All things from the highest to the lowest were thus manifested. All transcendental Parama-Śiva remaining unchanged though this universe is but a manifestation of His in His aspect as Śakti. This Śakti is related to him in the same way as waves to the Ocean or a spark to the fire. Out of compassion he devised means for self realisation—the only way of attaining to and being one with Paramaśiva. From Brahman, more clearly Śabda Brahman, originated Āgama Śāstras wherein *inter-alia,* is described the significance of the mātṛkas or the letters of the Alphabet from A to Ha. With regard to the Mātṛka it will be seen that the vowels, sixteen in number, represent Bhairava or Paramaśiva, in other words ; the consonants thirty-three in number represent Bhairavi or

Śakti. The two are inseparable from each other and the one may be called the complement of the other, As a conclusion from the combination of Śiva and Śakti or vowels and consonants proceeded the universe consisting of thirty-six Tattwas (Principles or factors).

*Extract from the introduction of Paratrimśikā commentary by (*ABHINAVAGUPTA).

The origin of Mātṛkas from A to Ha found its key note in the first vibratory movement or the flutter of the sound produced by pronouncing the word (Aham). It is after this that His will power (ichchā Śakti) branched off, as it were, into two divisions namely those of Jñāna (knowledge) and Kriyā (action). From the Jñāna Śakti originated the Antaḥkaraṇa (the seat of thought and feeling, being the collective name of Manas, Ahankāra and Buddhi).

The five Buddhīndriyas called otherwise Jñānendriyas (Perceptive organs) are but the correlative offshoots of the Antaḥkaraṇa. From Kriyā Śakti sprang the Prāṇa (Vital Spirits) ten in number, and the five Karmendriyas (active organs).

The Rajayoga of highest knowledge as described by Parama Śiva to Bhairavi as interrogator, is based on the alphabet which owes its origin, in succession, to Parā, Paśyantī, Madhyamā and

Vaikharī, being so to speak the four stages of utterance. The epitome of the alphabet so described finds its clue in the word Aham which may be termed the first spanda or flutter of All Pervading one.

The alphabet has two divisions, *viz.*, the vowels and consonants. The vowels from A to Anusvāra constitute the fifteen Tithis or days of lunar fortnight. Related to these Time which forms the medium of their utterance and as a result accruing there from the two vital spirits of the body, the Prāṇa and the Apāna, form the busyMoon, respectively. The collision of these fifteen vowels with Visarga is called the Śivatattva, that is the pure light of intelligence (cinmātra, cit only) without any thing whatsoever to shine upon, and may be called the life (Prāṇa) in the universal seed. But in order that there may be a universe the consonants proceeding from the Vowels, and inseparable from the latter, are in like manner called the *Śaktitattva* which is really the universe as a Potentiality. The twenty-five tattvas from the Pṛthvī (earth) tattva to the puruṣa (spirit or self) tattva. owe their origin to the twenty-five consonants from Ka to Ma that is to say the five Mahābhūtas (Material or gross elements). *viz.*, earth, water, light, air, and ether are the result of creation from Ka to nga· From the consonants ca to inya spring up, respectively, the five tanmātras (substances or essences), *viz.*, the

essences of sound, contact, colour, savour and odour. The creation of the five Karmendriyas (organs of action), *viz.*, namely, voice, hands, feet, and the organs of excretion and generation, is due to the five consonants from Ta to ṇa, respectively. The consonants from Ta to na give rise respectively to the creation of five Buddhīndriyas (Perceptive Organs), *viz.*, the ear, the skin, the eyes, the tongue and the nose; From Pa to Ma spring forth respectively the five tattva's (Principles), *viz.*, those of Manas (Mind) Ahankāra (self arrogation) Buddhi (intellect), Prakṛti, the undeveloped Principle, and Puruṣa (self). The four tattvas Rāga limitation in regard to interest (lit. Attachment), Vīdyā (Limited knowledge), kalā (the power of limited creation) and Māyā (the generally limiting power) proceed in order from the four consonants ya, ra, la, va. The last group of letters from Śa to Ha represent respectively mahāmāyā (great illusion), Śuddha Vidyā, (truer pure knowledge) Īśvara (lit, the lordliness), Sadāśiva, (that from which or in which the experience of Being begins) and Śakti (the power). The creation of the universe consisting of the aforesaid tattvas and based on the Mātṛkas from A to jna as shown above finds its source in A which is all—transcendent Parama-śiva of the nature bliss itself and All complete in Himself.

To sum up, the universe is an aggregate of the Mātṛkas from A to Ha and may be traced as to its

source. In the end the mystery of the universe finds its solution in the enigmatical joint letter kṣa which is but a combination of the developed form of A or the Anuttara and Sa the developed form of Visarga or Śakti. In other words it brings to light the inseparability of oneness of Śiva and Śakti.

The import of the universe as referred to before forms the subject matter of all the Śāstras. A the Anuttara which is the origin of Mātṛkas being combined with the penultimate vowel Am and the last consonant Ha in order of Aha and M (Anuswāra) and forming the word Aham is an epithet of Aghora the omniscient one and is regarded as the essence of Parā-vāk, etc, the all transcending word. The dawning of the form or vision of Bhairava or Paramaśiva on the mind in the course of meditation and there by the clearing away of the impurities is the way to recognition of oneself as Paramaśiva. To conclude the individual self is identical with supreme self and can attain to perfection by stability of meditation on the significance of the word AHAM.

Extract from the introductionof
Paratrimśika — KASHMIR SERIES

Mantrayoga makes use of repetition of certain words with a specific intonation and concentration on their intent and purpose. Various mantras in the sacred books are full of symbology and when

their intonation is applied with intent and directed towards a purpose it steadies the mind and brings peace and poise in his otherwise restless being

Tantram sarvam līyate mantra eva
Mantraḥ citte līyate nādamūlaḥ ।

Citte līne līyate sarvameva
Dṛśyam dṛṣṭa śiṣyate citswarūpaḥ ॥

—LALLA VAKYA

All the ceremonies in worship settle in Nādamula Mantra which results in the immersion of citta (mind) in Nāda, steadies the mind and lastly the subject and the object merge themselves in pure consciousness.

———

GLOSSARY OF TECHNICAL WORDS

Ābhāsa	Emanation, appearance
Ahambhāva	'I' Consciousness
Ahantā	'I' ness
Akhyāti	'Sivaswarupāpohanam, Keeps away from Siva the consciousness of his full nature.
Anacka uchchāraṇa	Uttering the consonants without the help of the vowels. Concentrating on any mantra in such a way as to take it to the source where it becomes inaudible.
Anāśrita Siva	Sivahood in which there is no objective content as yet. The first category in the 36 Tattvas or Principles.
Āṇavamala	Innate ignorance of Aṇu (Jiva). That which reduces universal consciousness into individual conciousness. Primary limiting condition.
Anubhava	Direct perception, supersensuous knowledge arising consequent on the subjective and objective consciousness uniting in the sea of all inclusive consciousness.
Anugraha	Grace
Anuttara	The highest, the absolute supreme. There is nothing beyond it.
Apohanśakti	Power of differentiation or separation which is responsible for the manifesttion of one thing as distinct from the rest.
Bhairava	Highest reality, Paramasiva.
Bhokta	Experiencer.

Bindu	A point, a dot, metaphysjcally it is 'Ghanibhuta sakti' concentrated undifferentiated point of saktı compacted into a point ready to create or creative force. Highest self or consciousness.
Buddhi	Super personal mind.
Caitanya	Nuclear core in every personality.
Caitanyātma	(Sivasutra 1) The one central point of reference in each and every experience, the deepest depth of subconciousness in each vividly conscious personal ego. It is the most subtle synthesis of the 36 principles in every heart.
" Caitanyamiti bhavantah Sabdah Swatantrya Vachakah "	This is consciousness in general free from all limiting conditions. It is absolute independent.
Cetana	Conciousness of the self.
Cit	Samvit the primary and unitary consciouness. The unchanging principle of all changes. The ultimate pure essence is identical in atma.
Citi	Power of the absolute that brings the cosmos into existence. "Tat parijnane cittameva Antarmukhi bhavana padyaharohat citih" The universal consciousness. The power of the Lord which brings about the world process. Siva in the form of of obsolute intelligence.
Citta	Limited individual consciousness.
Grāhaka	Subject knower.
Grāhya	Object known.
Hṛdaya	Heart, central consciousness (Yoga).
Ichchā	Will

Ichchopāya	In the course of successive manifestation of Ānanda—Ichchā, Jnāna and Kriyā, each of the preceeding leads to that which immediately follows, so in the course of the gradual immersion (Krama — Samāvesa) these very powers similarly merge into one another in the reverse order. For moksha is nothing but individual dissolution and therefore the opposite of manifestation.
Idantā	'This' Consciousness
Iswaratattva	In this the consciousness 'I' and 'This' are equally prominent.
Jāgrat	Waking condition.
Kalā	Limited agency, creativity, power of manifestation (Kṛti Kartṛtva hetuh)
Kāla	Limitation in respect of duration gives rise to sequence of time.
Karmamala	Mala or impurity due to 'Vāsanas' or impressions left behind due to Karma or action.
Kancuka	Covering
Krama Mudra	The condition in which the mind by force of samāvesa swings alternately between internal (self or Siva) and the external (this world which appears as the form of Siva)
Mala	defilement, limited power.
Mantra	'Man' means to think or have in mind and if expressed by means of words it becomes mantra. Every word has not only a meaning but also its own colour and fragrance. Every devotee will bring to his words something more than prose connotation by combining sound and sense.

	Sabdārthabhāva. He chants and reflects some sacred words or formula which are originally called 'Mantras' Mantra is an instrument for evoking or producing something in our minds especially a holy formula or magic spell for evoking or bringing into mind the vision or inner presence of God.
Mantra	A pramatṛ or experiencer who has realised Suddha-vidyā-tattva.
Mantreśvara	The experiencer who has realised Sadāsiva tattva.
Māyā	Mā-to measure, finitising or limiting principle of the divine. The source of five Kancukas—Finatising power to Paramasiva.
Māyīyamala	That which gives the soul its subtle body and brings about sense of difference.
Mokhsa	Liberation from bondage
Mudrā	Mud—joy, rā—to give. It gives bliss or spiritual consciousness, or it seals up—'Mudrarāt'—the universe into the being of the Turiya consciousness. Yogic control of certain organs as help in concentration.
Nimēśa	Closing of the eye—absorption of the world.
Nimīlana	Samādhi—The inword meditative condition in which the individual consciousness gets absorbed into universal consciousness.
Niyati	Limitation by cause—effect relation—partial limitation. Limits the casual efficiency of everything.

Parā	Pure consciousness. According to this system there are three triads, the higher, the lower and the combined (Parā, Aparā and Parāparā). The first consists of Sivasakti and their union ; the second of Sivasakti and nara and the third the three Goddesses parā, aparā and Paraparā.
Parāśakti	The ultimate divine creative power parā—vāk—speech in its most subtle form Unmanifested sakti or vibrating movement of the divine.
Pancha Kṛtya	The five fold act of Srsti, Sthiti, Samhāra, Vilaya and Anugraha.
Parāmarsa	Experience—Comprehension.
Paramasiva	The highest reality. The absolute.
Parāvāk	The unmanifest sakti or vibrating movement of the divine or speech in the most subtle form.
Pariṇāma	Transformation.
Paramārtha	Highest reality—highest goal.
Pāśa	Bondage.
Paśu	One who is bound.
Pasyanthī	The divine view of the universe in undifferented form—Vāk Śakti going forth as seeing, as manifesting, ready to create in which there is no differentiation between Vākya (object) and Vāchaka (Word).
Prakāśa	The principle of self revelation, consciousness, the principle by which everything else is known.
Prakṛti	The source of objectivity from Budhi down to earth.
Pralayā Kalā	Resting of Māyātattva not congnisant of anything.
Pramātṛ	The knower, the subject.

Prameya	Object of knowledge.
Pratyabhijnā	Recognition.
Pratyāhara	Withdrawing Chitta from elements.
Purnāhantā	The perfect 'I' Consciousness. Non-relational 'I' consciousness.
Puryasṭaka	The group of eight, *i.e.*, the five tanmatras, Budhi, Ahankāra and Manas. Sukshma Sareera consisting of the above eight constituents.
Rāga	Limitation by desire.
Rājas	The principle of activity—disharmony, a consituent of prakriti.
Sakala	Jivas from God down to the mineral who rest in māya tattva—They have no knowledge of the real self and their consciousness is only that of diversity.
Śaktipāta	Descent of the divine śakti grace.
Samarūpa	One having the same feeling or consciousness.
Samāvesa	Absorption of the individual consciousness in the divine.
Samvit	Supreme consciousness.
Sankoca	Contraction—limitation.
Sristi	Manifestation, emanation.
Suddhavidyā	6th tattva counting from Siva. In this consciousness 'I' and 'This' are equally prominent. Though the object can be consciously aware yet identity between subject or object at conscious level runs through· At this stage consciousness is 'I am I' 'This is This'.
Suddhādhva	Pure order—Pure path manifestation of first five tattvas Śiva, Śakti, Sadāśiva, Iśwara, Śuddhavidyā.

Śūnya	Void—a state in which objectivity is not experienced.
Śūnyapramāta	Pralayākāla.
Swatantra	Absolute will.
Swarupa	One's own nature or real form.
Tamas	A constituent of Prakriti, delusion, Inertia.
Trika	The earlier system of philosophy of Kashmir—consisting of three triads Siva, Sakti and nara (bound soul).
Turīya	Fourth state of consciousness beyond the state of Jagrat, (waking) Swapna (dreaming), Sushupti, dreamless Integral awareness.
Turiyatīta	The fourth state of consciousness transcending the turīya.
Unmesha	Opening of the eye, starting of the world, unfolding of the spiritual consciousness.
Unmīlana	Unfolding.
Vāchya	Object.
Viakharī	Gross physical word.
Vijnānakalā	This is experience below "Suddhavidyā" above 'māyā'
Vikālpa	Difference of perception, diversity, distinction, ideation, fancy, an idea.
Vikalpakshaya	dissolution of vikalpa.
Vikasa	unfoldment.
Vilāpana	dissolution.
Vilaya	Concealment.
Vimarśa	Self consciousness of the supreme being.
Viśwamāyā	Immanent.
Viśwottirna	Transcendent.
Vyāpakattva	All pervasiveness.
Vyutthāna	Coming to normal consciousness after contemplation.

' Śivastotrāvalī '

Prayerful poems of Utpala Deva.

The aspirants after understanding the nature of reality must have conscious approach leading to self—recognition. Though a life continues in a dual aspect the identity of recognition must be firm and unbreakable. It is lasting identity technically called " Śivoham bhāvanā ". It is called Bhaktian awareness of inseparability between the finite and universal selves. Such sentiments of metaphysical significance are very well brought out in the following stanzas of Utpala Deva.

Utpala Deva's mystic love of Śiva is beauifully expressed in Śivastotrāvalī. These are known for their mystic inspiration and literary beauty and charm.

Sākhṣād bhavanmaye nātha
Sarvasmin bhuvanāntare
Kinna bhaktimatām Khsetram mantraḥ
Kwaisham na siddhyati ।
Madrushah Kim na Charveta bhavad
bhakti mahauṣadhih
Tadrusheebhagavam yasya mokhṣā
Khyo nantaro rasaḥ ॥
I. 4. 22.

Lord ! When the entire universe is your own self which place in it, is not a shrine for your devotees and in which place will not their recital of Mantra bear fruit ?

Wherfore will not devotees like me chew that marvellous herb of your devotion from which there comes the immediate Rasa of liberation?

The *Ś*ivastotrāvalī 1. 4, 22.

" Taṭeshvēva paribhrāntaih Labdhāstāstā
Vibhūtayaḥ'
Yasya tasmai namastubhyam aghādha rasasindhave"
***Māyā-maya** Jagatsāndra pankamadhyādi vāstine'*
Aleōpāya namaḥ ' Sambhu satapatraya Sōbhine'
Mangalāya pavitrāye nidhaye bhūṣanātmane
Priyāya paramārthāya sarvotkṛṣṭāyā te namaḥ
II 14, 15, 16.

Obeisance to you, the unfathomable ocean of Rasa, by wandering on whose shores alone, manifold miraculous powers are acquired.

Obeisance to the beautiful lotus of Siva which is in the midst of the thick mire of this world of Māyā, but is yet untouched by it.

Obeisance to you who are (our) greatest auspiciousness, greatest sanctity, most precious treasure, most beautiful ornament, most beloved being, supreme possession.

Ibid II. 14, 15. 16.

Tyayi Tiaga rase nātha magnam hṛdayam prabhu'
Yeṣām ahṛdaya yiva tevajñāspadamīdṛsaḥ"
Garjāmi bata nṛtyāmi pūrnā mama manorathāḥ"
Swamimāmaiṣa Ghaṭito Yattvamatyanta rocanaḥ"

O, Lord ! they whose hearts are not immersed in you in the Rasa of Love have indeed no taste., such people are to be despised.

I roar, I dance, my desires are all fulfilled, Now that I have got at you, my Lord, who is most pleasing to me.

III—7, 11.

Capalamasi yadapi mānasa tatrāpi staghyase
yatōbhajase
' Sarānamapi śaraṇam bhuvana gurum
ambikā kāntam "
Nātha vidyudivābhati vibhat ya kadachana
mamāmruta digdha '
Sa, yadi, Sthiratara'va bhavettat
Pujito si vidhivat kimutānyat "

O mind !, fickle though you are, you deserve praise since you worship the Lord of Parvati, the father of the world, the refuge of all refuges.

Lord, if that light of yours that sometimes flashes forth lightning, like drenching me with nectar, would become completely steady, I have, indeed, worshipped you properly, what else do I want ?

IV 1. 8,

Antarbhakti Camatkāra Carvaṇāmilitekṣharaḥ '
Namomahyam ' Śivāyēti Pūjayan Syām
truṇānyapi "

With my eyes closed in the inner delectation of the Rasa of your devotion, may I remain saying.

'obeisance to Me, the Śiva,' and worshipping (every thing) even blades of Grass ;. V. 9, 15,

Kshanamātra mapi sane Viyuktasyatvayā mama'
Nibidam tapyamānasya sadā bhuyadvusaḥ padam"

To me O Lord, who suffer terribly if I am seperated from you even for a moment, be you always within sight to me.

Sangraheṇo Sukha Duhka lakshanam
Mām prati sthitamidam sṛṇu prabho'
Sowkhyamēva bhavatā samāgamaḥ
Swāmina viraha yeva dukhita"
Tāvake vapuṣi viśva nirbhare
Chitsudhārasamaye niratyaye
Tiṣṭhatassatatam arcataḥ prabhum
Jīvitam mruta mathānyadastu me"

To me this, in brief, is the definition of happiness and misery, Listen, my Lord : Union with you is happiness ; and separation from you, misery.

To me having my being in your body, bearing the entire universe, the very embodiment of the imperishable essence of the nectar of consciousness, and even worshipping you, the Lord, let there be Life or death or any thing else.

Z. III 1, 3.

Svatantraḥ Svachchātma Sphurati
Satatam cetasi Śivaḥ
Parāsaktischeyam Karana Sarani
prānta mudita ı

Tadā bhogaikātma Śphuraticha
Samastham jagadidam
Najāne kutrayam dhvaniranupatet
Samsritiriti ॥

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It is Śiva himself of unstrained will and pellucid consciousness who is ever sparkling in my heart. It is his paramount Sakti herself that is ever playing on the edge of my senses. The entire world shines as the wondrous delight of pure "I" consciousness. Indeed I know not what the sound 'Jagat' (World) is supposed to refer to.

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